

The SWORD of the LORD

Edited by JOHN R. RICE.

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

Editorial and Executive Office: 214 West Wesley Street, Wheaton, Illinois

An Independent Christian Weekly, Standing for the Verbal Inspiration of the Bible, the Deity of Christ, His Blood Atonement, Salvation by Faith, New Testament Soul Winning and the Premillennial Return of Christ. Opposes Modernism, Worldliness and Formalism.

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The Saviour Knocking at the Door

By the Late Dr. L. R. Scarborough
President, Southwestern Baptist Theological Seminary

I want to talk to you tonight about the Saviour knocking at the door. In Revelation 3:20 Jesus says:

"Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."

I think this is the simplest explanation of the plan of salvation encompassed in so brief a statement within the lids of God's Book.

Jesus had ascended from His crucifixion and resurrection and had been back with the Father sitting regnant on the throne of righteousness interceding for us some sixty years. Only once before this had He been back to earth in His personal resurrection body. He came back to save Saul of Tarsus and He came back to reveal unto John, the aged disciple, the last book of the Bible, the Book of Revelation; and in that wonderful vision He says: "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."

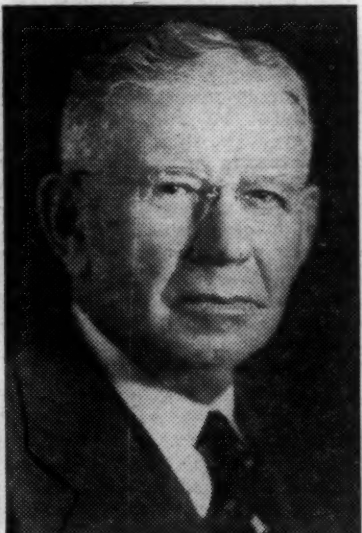
A Glorious Revelation

There is great joy in what this Scripture reveals. It reveals probably the greatest fact of all spiritual history since the ascension of Jesus Christ, and that is that at the door of the hearts of men the royal Son of God persistently and insistently stands and seeks and knocks and speaks and pleads with men that they would let Him into their heart. How I bless His name that thirty-six years ago He knocked at the door of my heart. I was thinking of it today

as I enjoyed the hospitality of my friend and former teacher. The memory of my salvation came back to me.

When a lad of sixteen years I went to the teacher and said, "I wish to go to church today." I was then under deep conviction for sin. And as was the custom he gave me a written excuse with his own name signed. How I thank God that the Christian teacher as he handed me the excuse (he says he had forgotten the incident; but I shall never forget), put his hand softly on mine and said, "Lee, I am praying for you." Before I got to the church house that morning I had given my heart to Christ. Jesus came and stood at the door of my heart and sought me and called

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Dr. L. R. Scarborough

Separation From Infidels, Not From Good Christians

How Our Bible Position Differs From a Denominational Position

1. We Are Clearly Forbidden to Yoke Up With the Unsaved
2. One Who Denies the Deity and Blood Atonement of Christ as Taught in the Scriptures Is Not Saved
3. We Are to Receive and Fellowship Even Weak Christians, All Who Trust Christ and Accept Bible Authority Without "Doubtful Disputations"
4. Our G.A.R.B. Seminary Brother Misses the Point
5. The Division of Lesser and Weightier Doctrines, Essentials for Christian Fellowship and Those Not So Essential, Is Scriptural

By Editor John R. Rice

There is a clear-cut Bible position on separation, and we earnestly try to follow the Bible exactly on this matter. That Bible position has sometimes been misunderstood by good Christians. Sometimes, we are sorry to say, it has been deliberately misrepresented. For example, an evangelist speaking for Dr. Billy Graham said that the issue between the fundamentalists and Dr. Graham and his "new evangelicals" who co-operate with modernists and have modernists on the platform to lead in prayer, send converts and inquirers to modernist churches, and who constantly fight fundamentalists—the only issue, he said, was whether mod-

ernists were to be allowed to attend meetings and hear the Gospel or not. Of course, no fundamentalist in the world objects to a modernist attending a revival service or hearing the Gospel or getting converted. We just object to modernists who deny Christ and the Bible being called Christians and treated like Christians when the Bible clearly forbids it. Here, as we understand it, is the plain Bible doctrine of separation.

1. We Are Clearly Forbidden to Yoke Up With Unsaved People

A Christian is not to be yoked

up in spiritual matters with an unconverted person. The Bible plainly commands:

"Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you" (II Cor. 6:14-17).

That Scripture is clear. The saved and the unconverted are going different directions, they are different kinds of people, they are not on the same spiritual basis.

They should not be yoked up as equals, for they are not.

So Ephesians 5:11 says, "And have no fellowship with the unfruitful works of darkness, but rather reprove them."

The same teaching is given in Psalm 1:1, "Blessed is the man (Continued on page 9)

The Tragedy of the EMPTY SEAT

By Rev. J. E. Hopkins

Preached at the Wildwood Baptist Church, Mesquite, Texas, on Sunday night, March 29, 1959.

(The title of this message is taken from the book, MEDITATIONS IN JOHN, by August Van Ryn.)

"But Thomas, one of the twelve, called Didymus, was not with them when Jesus came."—John 20:24.

Here is the bitterly tragic story of an empty seat. To help us understand it better, a word of review may be in order. It was resurrection day. Eyes had not yet beheld that Jesus Christ was the Messiah. The doctrine of the resurrection was not plain to the disciples. They were fearful. They were trembling. They were hiding behind closed doors. Their leader, the One whom they "trusted that it had been he which should have redeemed Israel" (Luke 24:21), was gone. He had been killed. They were afraid of persecution. The turmoil of things had not died down. Jesus Christ had been dead for only three days and they were afraid. They didn't know where or to whom to turn. They were wondering if they would be next to feel the burning wrath of the aroused apostate religious leaders.

Suddenly, as they covered fearfully behind closed, locked doors wondering what move to make next, the resurrected Christ appeared in their midst.

I. The Empty Seat

Now we come to our text: "But Thomas, one of the twelve, called Didymus, was not with them when Jesus came." What is the first question that comes into your mind when you read that solemn statement, "Thomas was not there"? Is it not the question, "Where was he?" Here is the tragedy of the empty seat.

There was a second empty seat about which our text takes no note. It was the seat which had been occupied by Judas. We know why Judas wasn't there. The Bible says he had gone out and hanged himself. He had committed suicide. His bowels burst asunder.

Judas was not there. He was dead. He was in Hell. He was the son of perdition. They knew

where he was. But they didn't know the whereabouts of Thomas. The other ten were there and certainly the same thought must have entered their minds, "Where is Thomas? What has happened to Thomas?" Thomas forsook Jesus at the same time the other ten disciples did. The Bible said that all of the disciples fled from Jesus in the Garden of Gethsemane. Not a one of them stayed. They all were afraid. Just before the disciples had fled, Judas had planted that cowardly kiss of betrayal on the Saviour's sacred cheek.

Ten of the disciples had come back, but Thomas had not. Don't you think that they perhaps wondered if he was going to take the same road Judas took? Don't you think they perhaps wondered, "Where is Thomas? What has happened to him?"

I don't know why he wasn't there, but I think it was because of the anguish of his soul. I think it was because of the turmoil in his heart. I think it was because

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Modernism in New Sheep's Clothing

By Dr. S. H. Sutherland
President, Bible Institute of Los Angeles
(An Editorial in King's Business)

"Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves."—Matt. 7:15.

"But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not."—II Pet. 2:1-3.

History repeats itself.

The Old Modernism

Fifty years ago with increasing frequency unfamiliar voices were beginning to be heard within Christian churches and denominational gatherings. These voices were raised in denial of the full authority of the Scriptures, in questioning the authenticity of the virgin birth of Jesus Christ and in proclaiming the documentary theory of the Pentateuch, the late date of the writing of the book of Daniel, the Deutero-Isaiah hypothesis, and all the other destructive theories propounded by the higher critics of both the Old and the New Testaments.

In the field of science, the theory of evolution had gained quite widespread acceptance. All of these ideas were comparatively new and rather startling, but they

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Dr. S. H. Sutherland



My, we are getting so many good things in *THE SWORD OF THE LORD* as regular features ("Incidents and Illustrations"; "Searching the Scriptures" crossword puzzles; "From My Kitchen Window"; "Kids Korner"; the wonderful missionary Jungle Doctor stories; "With the Evangelists"; etc.) that we are crowded all the time for space for the great sermons which keep coming to us for publication. Look over those special features of *THE SWORD OF THE LORD* again—isn't it a fine Christian family magazine? Where else could you get so much spiritual blessing for the whole family?

But, of course, we still believe that the gospel preaching in *THE SWORD OF THE LORD* is the main thing to bless Christians and to save sinners.

"O Day of Rest and Gladness!"

For two Sundays now I have been at home, have attended the church services and have rested and had good fellowship like other Christians do!

I have been thinking again of the sweetness of that old hymn:

"O day of rest and gladness,
O day of joy and light,
O balm of care and sadness,
Most beautiful, most bright."

I admit that it seems a little strange to sit in the pew with others and hear good gospel preaching and not preach myself. And I have felt a little guilty, and yet as my heart soaked up the rest and quietness of the Lord's Day, I enjoyed it all the more because such rest and enjoyment upon Sunday is very rare with me.

Brother Walt Handford has taken over the pastorate of Calvary Baptist Church. And so I could enjoy the Lord all day Sunday without the burden of preparing two new sermons, and without the heavy responsibility for the services in the church and meeting the people and helping people in trouble and greeting strangers.

What a good time I had Sunday afternoon in prayer to God! The Lord seemed very near. He helped me to trust Him more about some very serious problems and I rejoice in the blessing of a day of rest.

Tonight, Tuesday night, August 16, after eight hours or more in the office, I will spend from 7:00 till 10:00 p. m. in making broad-

casts. May the breath of Heaven be upon us!

Our Last Daughter to Be Married August 26

Mrs. Rice and I have six daughters, sweet blessings from God. The first five are all happily married, and live near us. Two of the sons-in-law are preachers, and the other three are in Christian work; all are noble Christian men.

Now on Friday, August 26, the younger daughter, Joy, will be married in Calvary Baptist Church to Rev. Roger Martin. Roger has been for the last year pastor of the Bible Baptist Church in Paducah, Kentucky; before that he spent twelve months as assistant pastor of Calvary Baptist Church in Wheaton. He has received his Master of Arts degree in Wheaton College. Joy graduated from Wheaton two years ago, and this last winter was a graduate assistant at Bob Jones University. Now the two of them, Rev. and Mrs. Roger Martin, will be teaching as graduate assistants in Bob Jones University for the coming year.

We will miss our baby daughter so much, but are glad she will have a preacher husband, and will be happy in the Lord's work.

THE SWORD OF THE LORD Twenty-Six Years Old September 28

What a wonderful twenty-six years it has been since *THE SWORD OF THE LORD* first came out on September 28, 1934! We will soon be celebrating the twenty-sixth anniversary.

We suggest that friends who stand with *THE SWORD OF THE LORD* for the fundamentals of the faith, for stirring revival fires, and for soul winning, would honor God by generous gifts this fall and winter to "Investment Evangelism," the fund with which we retire long-term loans, which have been used as capital by the *Sword of the Lord*. Our treasurer, Allan MacMullen, has just told me that we have in the last year paid off eleven or twelve thousand dollars' worth of long-term loans; we are glad that friends have helped us to do this.

In the nature of the case, a work which gives away so many thousands of dollars of gospel literature, and which is wholly dedicated to getting out the Gospel and not to making money, will necessarily need the support of God's people. Just as churches, rescue missions, gospel broadcasts and mission programs ask for the support of God's people, we ask for the support of God's people for this unselfish, nonprofit gospel enterprise, the *Sword of the Lord* Foundation.

In the next two months there are several thousand dollars of long-term notes that should be paid off. Just as we have been able to pay interest payments and

INCIDENTS

and Illustrations

By
Evangelist Robert L. Sumner
Contributing Editor

Amen, Mr. Hoover

The above was the title of an editorial in *The Evansville (Ind.) Press* which simply contained the remarks of J. Edgar Hoover, director of the FBI, in a message to law enforcement officials. Said Mr. Hoover:

"The appalling number of murders, robberies, aggravated assaults and other crimes of violence committed daily in this country are an index to the number of deadly weapons which are carried by criminals and irresponsible, unauthorized individuals.

"A typical case recently came to my attention. A man in a Southwestern state was arrested for drunkenness and carrying a pistol. He was fined \$100 and costs. Some time later he drew another concealed weapon, a knife, and stabbed to death a person with whom he was arguing.

"Convicted of murder, he was sentenced to a five-year prison term, but was released in 30 months. One week after being released, he drew a .32-caliber automatic pistol and shot to death his second victim. In explaining why he was carrying a gun, he cold-bloodedly stated, 'I don't like being pushed around.' Powder-puff treatment in the courts in two instances had done nothing to effect this killer's attitude toward law and the preciousness of human life.

"If, in this day of violence and sudden death, we can remove at least one cause of such tragedies, we can take a giant stride forward in eliminating this menace from the American scene. Not until we have stringent enforcement of laws relating to the unauthorized carrying of concealed weapons by persons with evil intent, and realistic prison terms meted out by the courts will we see the terror in our streets diminish."

The greatest human disaster in history was the Black Death which swept Europe from 1347 to 1351 and caused approximately 25 million deaths.

Short Sentences

Chief Justice J. Edgar Murdock of the Tax Court of the United States recently told the Massachusetts Bar Association that he believes judges should write brief opinions in deciding their cases.

to repay notes due on time through the years, we expect to care for these notes too. Some will want to give for "Investment Evangelism" and so have a permanent spiritual investment in the *Sword of the Lord* Foundation by this gift. It will pay off spiritual dividends and treasure in Heaven, I am sure.

Some who do not feel they can make large gifts, will be able to loan the *Sword* money on long-term notes. On such loans we pay 4 per cent interest and we would like to have some of God's money that you may want to see getting results for Jesus, a loan to us to take the place of other loans we will be paying off. Four per cent interest is payable semiannually. That is steady income, and besides the interest on the money, you have the satisfaction of having a part in God's work and promoting this soul-winning, revival business.

Those with gifts for the *Sword of the Lord* or with money that you would like to loan for the *Lord's* use, please write Editor John R. Rice, Box 420, Wheaton, Illinois.

Meetings Coming in for Evangelist Himes

We are glad God is opening doors for Evangelist Charles A. Himes, 801 College, Wheaton, Ill. We commend this godly, courageous Bible preacher, and are anxious to see him used of God. He still has some open time in fall and winter. Chuck is a spiritual, sound, premillennial, soul-winning Bible preacher.

To illustrate his point, he told of a tax court case where the taxpayer came to the court and testified, "As God is my judge, I do not owe this tax." The judge's written decision said in reply, according to Murdock: "He's not. I am. You do."

What the judge wrote in his decision was succinct and true. However, in a far greater sense, God is the judge of every man, including the judge who wrote that decision. Every individual will one day face Him and answer to Him for the deeds done in the body. The Preacher expressed it, "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil" (Eccles. 12:13/14).

"So then every one of us shall give account of himself to God" (Rom. 14:12).

American motorists in these United States are now logging approximately 700 billion miles per year. This is a full 70 per cent above the total of only ten years ago. Privately owned passenger cars count for 88 per cent of all passenger travel and nearly half of the mileage is city driving.

Working Mothers

Working mothers with small children are "practicing brinkmanship with delinquency," no matter whether they work from necessity or from choice, according to a Michigan Supreme Court judge.

Justice George Edwards, widely known for his work among juveniles in Detroit a decade ago, made the serious charge at a White House conference on Youth and Education. Referring to the fact that almost one out of every three American mothers with children under eighteen is now employed, it caused the judge to say:

"Many included in this figure are, of course, employed because of sheerest necessity. The least that must be said, however, is that every working mother who either has to or does leave children below the high school age continually unsupervised is practicing brinkmanship with delinquency.

"The 1960's must provide solid thinking designed either to return mother to the home, or to provide a really satisfactory substitute parent while she is away."

He did not say what he thought "a really satisfactory substitute parent" would be.

Judge Edwards declared that delinquency studies provide scientific basis for the "essentially religious proposition that love is the most powerful force in human affairs. Given it in ample supply, children grow and mature normally in conduct and character. Denied it, they frequently exhibit the warped, stunted character patterns of the delinquent." Would to God that all mothers who are sacrificing their children's wel-



Evangelist R. L. Sumner, contributing editor, and his family. (Front row): Ronnie, Mrs. Sumner, Rita. (Back row): Ruth, Ralph, Richard, R. L. Sumner.

Their home is at Mesquite, Texas, and they are members of Wildwood Baptist Church, Rev. J. E. Hopkins, pastor.

Brother Sumner is a great preacher, a very valuable assistant to the editor, and he has a devoted and useful Christian family.

fare on the altar of financial lust might heed these wise words of warning from the lips of a man whose long years of sad observation impel him to speak from a burning heart.

Is This "Informal" or "Indecent"?

Out on the West Coast, Rev. M. O. Walker, pastor of the First Methodist Church of North Bend, Oregon, has been having what he calls an "informal" service every Sunday morning at 9:30. This special service is identical with the one at the 11 o'clock hour and it is arranged solely for the convenience of those who want to use Sunday as a holiday (Walker explained that the new service was aimed at families on their way to Sunday outings who would like to drop in at the church on their way).

The payoff regarding the story, however, is that the minister invites the worshipers to wear almost anything in the line of sports-wear—from shorts to pedal pushers! The only thing he "turned thumbs down on" is bikinis. According to my way of thinking, a Bible preacher is to condemn immodest apparel, not condone it and welcome it at church! Possibly the Rev. Mr. Walker has forgotten that, as a minister of the Gospel, he is to instruct the women of his congregation to "adorn themselves in modest apparel, with shamefacedness and sobriety" (I Tim. 2:9).

Pray for Evangelist Sumner's meetings:

Thru September 11:
Berean Baptist Church
Wade Street at Linden
Indianapolis, Indiana

September 13-25:
Baptist Bible Church
Singerly Road
Elkton, Maryland

Evangelists

EVANGELIST ROBERT L. SUMNER, P.O. Box 466, Mesquite, Texas, held a revival in the young Bible Baptist Church of Paducah, Kentucky, Roger Martin, pastor. The pastor reports 11 professions of faith, 3 rededications, and 3 who came for church membership during the two-week meeting, July 19-31. Brother Sumner also spoke at a special rally Sunday afternoon concerning the issue of a Catholic for President, and the pastor reports that the message was factual and well received.

EVANGELIST GLEN H. SCHUNK, 10 Blythewood Drive, Greenville, South Carolina, recently held an eight-day meeting in the Community Baptist Chapel in Indianapolis, Indiana. Rev. Charlie Kittrell, pastor, reports 53 professions of faith and more than 60 reclamations during the meeting. He states, "I should like to recommend Brother Schunk as an outstanding soul-winning evangelist who leaves a church on fire and ready to continue on for God."

EVANGELIST JACK VAN IMPE, 14 Gage Street, Pontiac 16, Michigan, with his wife, Rexella, held a city-wide campaign in Lapeer, Michigan. C. A. Valentine, chairman of the Lapeer Fishers of Men, reports 58 people saved and 63 rededications. Though the campaign began with only six hundred chairs, on the last night there were twelve hundred chairs to handle the crowds.

EVANGELIST BOB EATON, 196 Lorberta Lane, Pontiac, Michigan, writes to report three good meetings held recently, May 2-15, the evangelist was in the Berean Gospel Temple of Indianapolis, Indiana, where Dr. Ford Porter is pastor. No figures are given for the results.

At the Toon Court Baptist Church in Flint, May 17-31, there were 51 professions of salvation. Howell Baggett is the pastor and J. W. Mintz was the song leader for the meeting.

In a tent meeting at the Sycamore Baptist Church in Jackson, Michigan, July 3-17, there were 82 professions of salvation, 96 who came for baptism and church membership, and 6 joined the church by letter from other churches. Charles Berry is the pastor.

THE SWORD OF THE LORD

AMERICA'S OUTSTANDING REVIVAL WEEKLY

EVANGELIST JOHN R. RICE, D.D., Litt.D., Editor and publisher
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EVANGELIST ROBERT L. SUMNER, Contributing Editor
EVANGELIST BILL RICE, D.D., Contributing Editor

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DR. G. ARCHER WENIGER, pastor Foothill Boulevard Baptist Church, Oakland, Calif.

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\$1⁰⁰ BARGAINS \$1⁰⁰

Dear Bargain Hunters:

Did you hear about the beautiful blond who received a diamond engagement ring about the size of a grapefruit?

It was big--it was dazzling, and she was proud.

But no matter how she waved her hand or twiddled her fingers at the committee meeting, her ring went unnoticed. Finally, in exasperation, she stood up and exclaimed--"My, it's hot in here--I think I'll take off my ring!"

Sometimes I feel that no matter what good offer I make to you, it goes unnoticed. But this one will bug your eyes out, and send you for paper and pencil on the double!

Before Dr. Rice left town a few days ago, he scribbled some notes on scratch paper. At the head of one sheet was:

\$1.00 each SPECIAL! \$1.00

When I saw these scribbled notes about another sale, I gritted my teeth and stoutly resisted the urge to quietly drop them into the wastebasket in the hope that the boss would forget them. But I know him! He just doesn't forget. So pretending to be an alert assistant, I gaily asked if I might file the notes I had just found on his desk...but before the words were out, he asked, "Did you find those notes on the dollar sale? Say! What about a big dollar sale in September?"

I may as well confess--I felt like throwing in the towel! So hard had I worked on the August sale, postponing my vacation until it was over. When that last August ad was off to the printer, I could see those lovely vacation spots before my eyes! Have you ever tried typing ads while travelling up Pike's Peak, or driving through Berthoud Pass, or zooming around curves in the Rockies. Some vacation! Well, I can try anything once!

But you know what?...I have a wonderful boss. He is so eager to get out the Gospel that he is willing to reduce prices on his books to the barest minimum in order to get people to read them. So vacation or no vacation, I'm glad to have a part in the tremendous, stupendous dollar sale which my boss, Dr. John R. Rice, "thought up" for September.



Viola Walden

All About Christian Giving

is just what the Bible teaches about giving. Every chapter in this 176-page book covers the subject discussed so thoroughly that you will know "here is what God's Word really teaches." Many personal illustrations will so warm your heart with a sense of God's goodness and nearness that we believe you will have a revival in your heart. The troublesome question of "storehouse tithing" comes up. As far as we know, this is the first thorough, exhaustive, scriptural study that really covers this subject. Here is help on how to tithe... all about freewill offerings... about the duty to support the local church... about how to know God's will as to where you should give. Cloth binding, and regularly selling for \$1.95; now \$1.00.

"As the Small Rain"

by Bob Jones, Jr.

98 brief sermons, 98 quotable poems. These articles, under the title, "A Look At the Book," originally appeared in a syndicated column published in several hundred newspapers. It is conservatively estimated that in this form they have been read by several million people.

From a great many of the columns appearing over a period of years the publishers have selected those included in this volume. Not only do they afford rich spiritual reading, but they also provide outlines, material and ideas for the construction of sermons and devotional messages. An appropriate poem in harmony with the theme of each article has been included. Regularly sells for \$2--now \$1.00.

"And God Remembered..."

by Dr. Rice is a beautifully bound cloth book of 123 pages. The six striking sermons in this volume are: "AND GOD REMEMBERED..." TEARS IN HEAVEN... "BEHOLD THE MAN!"... "WHERE IS THE LORD GOD OF ELIJAH?"... "THE EXCEEDING ABUNDANTLY ABLE GOD"... and THE TORN VEIL. This book ordinarily sells for \$1.50; now only \$1.

Prayer—Asking and Receiving

There are 175,000 copies of this book in print in English, really "America's Best Seller on Prayer." But better than that, it is not only bought; it is read and believed and practiced; and all over this country people have been blessed, their lives changed, their hearts filled to overflowing because of this book. Real Bible teaching—warm-hearted devotional Bible teaching, bathed in tears and seasoned with years of experience by one who knows how to pray and get the answer. 175,000 copies! May God use every one of them to bless, to break and remake and renew His people, to enrich their lives and influence the world through them! It still sells for \$3 a copy in cloth; but we have only 56 copies of a special paper-bound edition which you may have during sale for \$1 a copy. Limited supply. Order at once.

Is God A "Dirty Bully"?

202 pages, library hard binding. These sensational sermons answer modernism, they deal with crime and juvenile delinquency, and the healing racket. They show the errors of Catholic doctrine from the Catholic Bible. They deal with the problems of segregation and racism; with fortune-tellers and spiritists. Yet these sermons exalt Christ and the Bible, make plain the plan of salvation. They will change lives and save souls, we believe, by God's loving grace and power.

Chapter titles:
Is God A "Dirty Bully"?
The Kidnapping and Murder of Bobby Greenlease
The Electrocution of Raymond Hamilton, Murderer
Healers Die, Too!
Sermon From A Catholic Bible
Negro and White
How A Devil-Possessed Fortune-teller Got Two Preachers in Jail and What Came of It
We have only a few hundred left of 5,000 copies! Hurry.
Regular price \$2.50; during September only \$1.00.

The Preacher and His Preaching

is the last volume written by saintly W. B. Riley before his death. His wide preaching experience, his deep insight into the Word of God, his long pastorate of nearly a half-century at the First Baptist Church of Minneapolis, and his keen logic unite in making this volume one of real value and profit to every preacher, especially those just beginning their ministries for Christ. The 14 chapters cover 146 pages of this sturdily bound book which ordinarily sells at book stores everywhere for \$2; now only \$1.

Immanuel—"God With Us"

by Dr. John R. Rice. A group of six sermons—all about Jesus. Beginning with the angel's message announcing our Saviour's birth, and ending with His personal invitation to be a guest at the great heavenly banquet. One who is out of Christ cannot fail to learn the plan of salvation in each chapter.

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Is it right to derive a revenue out of a traffic which no decent man defends?

Is it right to teach your boy to be honest, and then vote to license a place where he may be taught to gamble?

Is it right to preach justice and charity, and then vote to license a thing which robs the widows and orphans of their bread?

—Selected.

Kids KORNER

By Aunt Mary

Have you ever heard a friend say, "I don't want to be a Christian because Christians don't have any fun"? Because Christians "don't do this and don't do that" some young people say, "Well, what can we do? What can we do for fun?" Let us spend just a little while on Christian family fun.

At our house we never go to a movie; we are extremely careful about what we look at on TV. Our junior high school daughter thought it was a big joke when she received an invitation to dancing school. But we have lots of fun.

This summer, since Uncle Chuck has built us a nice picnic table, we have eaten many of our lunches and some dinners out under the apple tree. As we eat, a squirrel who lives in our yard amuses us by running about the trees collecting and dropping apples. Then we may put up a badminton net and play a family tournament with racquets and birdie. Or we might set up the croquet wickets, and all play croquet. It is usually true in such games that the older children have an advantage, but sometimes a smaller child wins, especially when teamed with Mother or Father.

If there are only two children in your family, you will find it difficult to get up a scrub game of baseball, unless your neighborhood is full of friendly "eager beavers." But only three people can have a good time taking turns batting. You can have a pitcher, catcher and batter. Even girls enjoy such workouts.

After supper, when the dishes are done and devotions are over, we sometimes play games inside. Our children find carroms, played with wooden rings on a table-size board, great fun. (If you don't have this game it is a good one to buy because so many games can be played with its pieces.) We play word games, "Keyword," or "Scrabble," or a game called "Pronunciation." From the last I learned to say correctly words like "quay," and "mischievous." "Authors" is another game by which you can learn and also have a good time. Some like "Monopoly." (If you would rather not have dice in your home, you can use a spinner very satisfactorily to determine the number of spaces to move.)

On the occasions when our family spends an evening together in this fashion, someone usually puts a stack of records on the record player, perhaps a mixture of classical records and some sacred vocal music. And probably someone else begins to pop popcorn. Even our youngest can pop corn in an electric popper. We put out a measuring cup and a spoon for oil and turn him loose. Do you have a fireplace and a wire popper, as my Texas grandparents used to? The popcorn used to be better, or my "little girl" appetite was sharper.

In talking about games and fun as a Christian family, let me give a word of warning. We don't ever allow in our house "playing cards" of the kind that people gamble with! There are many good games without the bad testimony of "a deck of cards." And we wouldn't ever participate in a sport, like bowling or baseball, where people around us were drinking beer or cocktails and using the Lord's name in vain. A game may not be wrong but sometimes the company would be wrong.

Ours is a sports-minded family.

We love tennis and baseball and ice skating and horseback-riding, but also games that do not require physical skill. Andy, this year at camp, won the Chinese Checkers Tournament, and was second in the checker tournament. His chances of winning were improved by his practice at home.

One thing I hope you will learn is good sportsmanship in any such game. A Christian should be more fun to play with than a lost boy. You will always want to obey the rules, and never argue with the umpire. Sometimes it is better to graciously give away a point you deserve than to argue and win it. You should want to win, but please don't pout or make excuses if you are beaten.

For other ideas on family fun, games for children and adults, I think the best book available is *Good Times for God's People* by Marion Jacobsen. It is published by Zondervan Publishing House and priced at \$3.95.

JUNGLE DOCTOR to the Rescue

by Paul White

CHAPTER V

Rubbish to Rejoicing

"Yah," said Perisi, "yah, that Majimbi is a bad one."

"Hum, . . . *nhawule*—what's up now?" I asked, without looking up from the microscope through which I was examining a sample of a baby's blood and hunting for malaria wogs.

Perisi's voice was indignant. "Bwana, *Wataga mwana ayu, makatye yono yali manyagala nyagala, nina yali mwana swanu*—they threw out this child, they said he was just 'no person,' and rubbish, but he's beautiful."

She made noises that women, the world over, make when they have a baby in their arms.

"Hongo," said Sechelela, with such vigour that her latest grand-

Perisi tossed her head. "Heeh, Bwana, you—" and then seeing the smile around my lips she smiled too.

"Kumbe, I thought you were going to say it was a child of no value."

The baby gave a rather peculiar cry.

"You see, this child can't drink properly. I tried her on a bottle and she couldn't swallow and nearly choked. I held her by the feet and let it trickle out and so, Bwana, I brought her to you. If it's just a matter of feeding babies"—she smiled all over her cheerful African face—"I know how to do that."

"Bring the baby over here into the light," I said.

Quite frankly, I did not feel too happy about it. What I feared was a palate split right down and I had visions of feeding the child through a tube for months and months, and I knew we had only one such tube in the hospital.

Gently Perisi's finger pushed the baby's mouth open. The lip undoubtedly was unsightly, but the palate was whole, except for a dimple at the back which was of little importance.

"Hongo," I said, "there's one thing I want you always to remember when you examine a baby. If it's a boy it doesn't matter much, but if it's a girl you must always do it, it's vitally important. And if you don't do it, well . . ." I shrugged my shoulders, and Perisi's face was very serious.

"Bwana," she said, "I wish you had more opportunity of teaching us things, but you are so busy operating and mixing medicines and looking down microscopes and running round Tanganyika in the car that rattles to the other hospitals, that you seldom can teach us the finer points."

"This is a fine point, Perisi. You must always look very carefully at the tongue of any female child."

"Yah," said Sechelela, "men talk just as much as women."

I put back my head and laughed. "Huh, you always bite. Sech—you always bite. Look at this little person, see? Her tongue just won't move, but I'll deal with it."

An hour later in the Baby Welfare Room I addressed a group of ten nurses, their black faces contrasting with their white uniforms and caps.

"I want each of you to look at this baby's tongue. I want you with your right hand to feel your own tongue, feel underneath it. Can you feel how it's tied down with that thin curtain of flesh?"

There was an opening of mouths and a wagging of fingers, and a nodding of heads.

"Now," I said, "feel the baby's tongue, but not with the same hand!"

This was duly done. A few drops

of anaesthetic were sufficient to make sure that the poor little scrap of humanity should suffer no pain, and one of the most minor surgical operations was performed. The African nurses crowded round.

"There," I said, "the tongue moves."

A quarter of an hour later Perisi, sitting on a wooden stool, was feeding the baby from a bottle. A beaming smile on the African girl's face indicated that my surgical handiwork had been successful.

"Yah," said she, "we are out of the thorns now; the baby will grow. I'll look after this child myself. Behold, in the village three miles away they have sadness in their hearts because the child is no more, but we will feed her and build her up and then what joy to the mother, and yah, what confusion to those old women, Majimbi and her cronies, when we bring a child back from the dead, as it were."

"But how did you get hold of the baby, Perisi? You didn't steal it or snatch it, did you?"

The nurse shook her head vigorously. "N'go, Bwana, they put the baby out in the cold in the dark, and they think that a hyaena has taken it."

"But who did take it?"

Perisi smiled. "It's all the fault of the C.M.S. School. They bring children from the villages, they teach them baby welfare, they bring them to the hospital. See what they do?"

I looked through the window and there were six girls from the Mvumi C.M.S. Girls' Boarding School, all bathing babies in the approved fashion.

"You see," went on Perisi, "there was young Merabi, the younger sister of the mother of this child. She heard the words of the old women; she heard the weeping of her sister; so she crept round, wrapped the child in a blanket, and ran through the darkness to my house."

"But what about the child's mother?"

Perisi shook her head. "Yoh, Bwana, a sad case. She's the third wife of an old man, who beats her. This is her fourth child and all the others have died. She believes she's bewitched and she just lies in bed, listless. Does she not walk with a limp and is she not the scorn of the other women in her house?"

That baby grew. It was fed religiously at six, ten, two, six and ten. It was test-weighted, put down to sleep, not unduly fussed over, everything was done that should have been done, in just the way that it should have been done. Perisi saw to that! And then one day I operated again, this time to repair the ugly gash of the hare-lip. The result was considerably better than I had hoped. Ten days later I removed the stitches and Perisi looked at her charge.

"There," she said, "is she not beautiful?"

I grinned. "Go on. Make all the clucking noises that your tongue makes, like a hen!"

"Yah," said Perisi indignantly, "you are only a man!" Then she smiled. "Bwana, today is going to be a great day. I feel my skin is too tight for the joy that I have within it."

I laughed. "What's up?"

"Bwana, Mavunde, the baby's mother, is coming to the hospital today. She's losing weight; she's sick, she's wretched, she's without hope, she longs to die even as Raheli."

"Hongo," I said, "so you are bringing her to the hospital. Do you think we can help her to die here?"

"Yoh," said Perisi, "will you be serious, Bwana? The cause of her sadness is the loss of her baby. She doesn't want medicine; she wants the gap in her life filled; and how we will fill it!"

I kept Mavunde waiting until I had dealt with all the usual malarial and fevers, coughs, colds, tropical eye-disease and the whole usual collection of out-patients' work. She limped into the room and sat down.

"Utamigwezi—what's your complaint?" I asked.

She shook her head. "Bwana, I cannot sleep. I have no desire for food, I want to die."

"Hongo," I said, "why?"

She shook her head. "You are only a man, you wouldn't understand."

"Mavunde," I said, "it might be that after you told me I could help."

For a while she hesitated, and then came the whole grim story of the young wife of an old husband, the domination of the old women, and their ghastly habits and tricks, the story of dead baby after dead baby.

"Bwana, it's six weeks ago now since my baby was born. They took it from me; they said it was dead. I don't know if it was a boy or a girl. I only know that its face was scarred and that it was very small. Bwana, when I was at school I heard them pray. I laughed then; but these days I have prayed, and God has not answered."

"It is not enough to pray. First you must join God's tribe, you must give your life to Him, and then you have a right to pray."

"I would, Bwana, if my baby was alive."

"Go and eat with the hospital people, your old friends from school, and I'll see you again this afternoon."

It was an hour later that I heard a peculiar shrill sound made by African women who are happy.

Into my office came Perisi and Mavunde, a very different Mavunde. No word was said, but there was a look in her eyes that was worth all that we had done.

That evening Perisi said: "Bwana, it has been a happy month. Behold, my heart has much joy in it tonight."

And although I was a mere man, mine felt just the same way.

As I walked to the gate Daudi



ran out. "Bwana, I hear words of warning. Majimbi has great anger because of the work of the hospital."

I raised my eyebrows. "This hare-lipped baby, eh?"

Daudi nodded. "That, Bwana, and the child with pneumonia, and the baby we operated on, and—" he paused. "Kah, Bwana, so many things happen for the benefit of children here. Do we not overshadow the work of Majimbi and her helpers? And for this reason they have anger."

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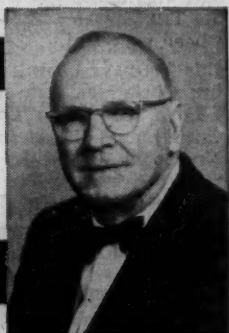
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Dr. Bob Jones SAYS:



My son, Bob, Jr., who, as you know, is the President of Bob Jones University, and I, the Founder and Chairman of the Board of Trustees, have been covering the United States and Canada conducting banquet fellowship meetings with Bob Jones University present students, former students, and other friends. Everywhere we have gone we have in our hearts been saying "thank you" to God for calling Bob Jones University into existence and for His blessings upon the school through the years.

We have had a very heavy building program this summer. We need your financial assistance, and we are appealing to every friend of Bob Jones University to make some financial investment in the work here. We need your help. Won't you let us hear from you, and please keep helping us select the right kind of students, and please keep praying for us. Thank you, and God bless you.

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A Column for Wives and Mothers
By Mrs. Jessie Rice Sandberg

A Country Store

Not far from where we live there is a little old-fashioned country store. I'm sure it has been there for years. All around it the rich Illinois farmland has been subdivided into half-acre lots and so it is rapidly being surrounded by modern new homes—split level, ranch and Cape Cod.

The proprietress of the store is a little old lady who was born on the old family homestead which once covered this whole area. Just the other day she told me with a bit of nostalgia that our house sits right in the middle of the old turnip patch which was her specific responsibility as a little farm girl. (Incidentally, she didn't have to prove it to me about the turnips—we picked turnip greens out of the front yard half the summer!)

But back to the store. It is old and musty and it is stocked mainly with assorted canned goods, a few staples—flour, cereal, sugar—and of course the usual assortment of ballpoint pens, novelty salt-and-pepper shakers, and penny candy. It is the meeting place for the school children every afternoon and the oldtimers still drop in occasionally to gossip a little and pass the time of day. The rest of the neighborhood frequents the store spasmodically—usually for an emergency loaf of bread or quart of milk.

The store seems to have no regular hours; if the little neon light in the front window is on, then the store is open. It may be open Sunday afternoon or closed on Tuesday morning depending on the whims or the activities of the little lady in charge. No one complains—there are no special sales or bargains anyway. We patronize the store when convenient and the proprietress accepts our business when it is convenient to her.

All in all, one wonders how the little business can survive—and I

dare say survive is all it really does!

One day last week as my husband and I were driving by, we noticed that the store was closed (as it had been for several days) and that several cars were parked around the little building. We speculated as to what might be the reason: perhaps there were visiting relatives, or maybe the old lady was very sick. It could have been for some very important reason or for no reason at all.

Afterwards I got to thinking how often our service for the Lord is like that little country store. We are in business all right—most of the time—provided it is convenient—if the circumstances are right—if we are in the mood—if there isn't something more important, etc., etc., etc. Occasionally we sell a little "canned" gospel—a tract hurriedly and embarrassingly shoved under someone's nose, or left under the plate for the waitress, along with a 10c tip. We are forever giving people worn-out, musty old testimonies of God's grace ten years ago. How rarely do we offer anything so fresh and Spirit-filled that people are compelled to "buy."

The truth is that most of us are not really trying to sell anything. We are pleasant, un-obnoxious, ease-loving Christians who make a pretense of giving service; we actually do not even care that poor lost sinners desperately need what we have to offer. We are sitting behind our little shabby storefronts of Christianity with stock too meager, too shopworn, or too old to make much of an impression on those who need our wares.

Jesus has said, "I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst." Do you have any fresh bread for those in need?

hearts warm and our minds active along the lines of soul-winning preaching.

"I do not have many books of sermons. Other Christian magazines do not publish full-length sermons as does THE SWORD OF THE LORD. Though I can not pay for my subscription but I can pray earnestly for God's power and mighty blessings to be poured on THE SWORD OF THE LORD.

"I am convinced that THE SWORD is the mission project and it is not a money-making project, so I am proud to say that the Lord has been using this paper to win souls for His kingdom.

"I pray that God may give you grace to obey the injunction (II Tim. 4:2).

"I am quite sure that as soon as my request reach to you that you will send me THE SWORD . . .

"Yours in Him
(Signed) A. S. Lokhande"

Missionary to Philippines Writes

From Rev. Fred Null, a Baptist missionary in the Philippines, came this touching letter:

"Dear Dr. Rice:

"We are Baptist Missionaries. This is our 8th year in the Philippines.

"God has abundantly blessed the ministry of His Word in this Catholic country. We have established 5 churches and some good missions.

"If possible we would sincerely appreciate receiving THE SWORD OF THE LORD, not only for ourselves, but for the following national pastors:

"Rev. Wenceslao Secillano
Bible Baptist Church
9 de Febrero St.
Mandaluyong, Rizal
Philippine Islands

"Rev. Marshall Flores
Tayug Bible Baptist Church
Cor. Rizal & Zamora Sts.
Tayug, Pangasinan
Philippine Islands

"Rev. Abraham Victorino
Paco Bible Baptist Church
1326 Burgos St.
Paco, Manila, Philippine Islands

"Rev. Max Isla
Paco Bible Baptist Church
1326 Burgos St.
Paco, Manila, Philippine Islands

"Rev. D. T. Amayun
San Nicolas, Ilocos Norte
Philippine Islands

"Rev. P. Mabuyo
Bible Baptist Church
Ozamis City, Mindanao
Philippine Islands

"Our prayer is that these men of God may receive your paper. Sincerely for Souls for Christ, (Signed) Rev. Fred Null"

Of course, we sent THE SWORD to these native pastors for we felt they needed the evangelistic message it had to offer.

We have just recently had a request for THE SWORD OF THE LORD to be continued to Rev. E. Giri, secretary of the Jaiaw-Mawlai Christian Fellowship in Assam, India. This brother uses THE SWORD OF THE LORD along with other good premillennial magazines from America in his editorial work with a similar paper in India. After explaining his financial difficulties, he says, "The Lord has not of course for the last 11 years allowed the Devil to stop us from preaching the Gospel, praise the Lord. It is through such co-operations from abroad, which the Lord himself touches the heart of some of our friends abroad by sending us magazines and journals, particularly from your end."

Thrilling Letter from Pakistan

From Rev. R. A. B. Peter, pastor of the United Presbyterian Church in Campbellpur, West Pakistan, comes this very unusual letter:

"Respected Dr. Rice:

"Peace, grace and joy be unto you. Amen!

"Greetings in the name of our Lord Jesus Christ in whom we have salvation, forgiveness of sins and joy of Heaven!

"You will no doubt be surprised to receive a letter from me, so

Burdens

By Dr. Bob Jones, Sr.

"Bear ye one another's burdens, and so fulfill the law of Christ." —Gal. 6:2.

Of course, this is addressed to Christians. Christians have burdens. They do not have the burden of sin upon them because the Christian's sin was borne by Jesus Christ on the cross. Christians have burdens of sorrow and burdens of responsibility. They are to bear one another's burdens.

Even a sinner watching some poor, burdened man going across the street with more than he can carry would be willing to put his shoulder under the load and help the man in his effort to cross a crowded street. Yet I have seen Christians who, instead of helping other Christians bear their burdens, would deliberately add another weight to the burden already crushing the shoulders of a fellow pilgrim.

I have no complaint about the treatment I have received at the hands of my fellow men. Of course, I have been misrepresented, slandered, and sometimes per-

secuted; but God has given me many friends to help me along the way. I have had a few people who could have given me a little rest, but instead they have added to my burdens.

God gives strength for our task. We should not pray for burdens to be lifted. We should ask God to give us more burdens to bear and stronger shoulders to bear them. We should not ask for an easy task. We should pray for more to do and more strength to do the things that God requires. "Must I be carried to the skies on flowery beds of ease?" No child of God ever went to Heaven that way.

Paul was persecuted. John the Baptist lost his head. An old servant of God became so burdened for the salvation of his people that he cried out, "Give me Scotland or I die!" One of the things that will make Heaven sweet will be the blessed rest Christians will have when they have laid their burdens down at His feet.

God will not look you over for medals, degrees or diplomas, but for scars.

I will hasten to explain something of my situation. I am the pastor of the United Presbyterian Church in Campbellpur, West Pakistan, since last two years. Before coming here I was in Mansehra, Hazara District with Team Mission as an evangelist. In 1957 I transferred here with Rev. Carl Davis. I am very glad to tell you that I accepted Lord Jesus Christ in 1947. My parents are still Mohammedan. Please pray for them that they might find the joy of salvation which I have in Christ. Amen! Well that is all about me.

"I am very glad to tell I was acquainted with your paper THE SWORD OF THE LORD when I was in Mansehra in 1957. Since then I am getting it regularly. So before I say something else I want to thank you for it. THE SWORD OF THE LORD is the paper which all the pastors and evangelists should read. I enjoy every article, sermon and testimonies of converts. When the mail man comes, first of all, I ask him for THE SWORD OF THE LORD and if he says no, I feel that something is lost. The article "Happy Marriage" helped one of my church members to understand the real meaning of Christian marriage. I am sorry there are not very many people who can read and write in our church, otherwise, I would give it to others for reading. But I certainly get blessing out reading sermons and other articles. I have used quite a few sermons from THE SWORD OF THE LORD which people liked very much. This is not stealing because I tell this is from THE SWORD!

"Dr. Rice, there are many, many good things about this paper, but I am afraid there is not enough space to say all those things which are in my heart. On the end of this letter I pray for this paper and for you and for your ministry. I wish I could get this paper as long as I live in this world. Bless his heart who gave my name for this paper and who is taking care of subscriptions. I once again thank you for sending me THE SWORD OF THE LORD which I need very badly for my ministry. Lord bless you.

"Yours in His service
(Signed) Rev. R. A. B. Peter"

Would You Help Us Send THE SWORD to These?

We simply cannot turn down the requests from native pastors and missionaries such as these we have already mentioned. I believe it would be wrong for us to send missionaries abroad and then fail to supply the Christian literature necessary to reach those who need its help in these lands.



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Missionaries and National Native Pastors Receive "The Sword"

By Evangelist Walt Handford, Assistant Editor

We have many, many requests from missionaries and native pastors in foreign lands as well as from pastors here in America who write asking for subscriptions to THE SWORD OF THE LORD. For those who could not otherwise afford it and promise to read the paper we send a year's subscription, as God provides the funds. We have had remarkable letters of gratitude from those on the foreign field especially who write to tell of great blessings through the paper. For many, THE SWORD OF THE LORD is their pastor and they consider it a vital part of their ministry.

Here is a letter that came recently from David Ais, a pastor in Barcelona, Spain. He writes:

"Dear Brother Rice:

"This is to thank you for your wonderful book *What It Costs to Be a Good Christian* that I received from you as a gift, really is very helpful for Christian people . . .

"But today I want ask for a year subscription of THE SWORD OF THE LORD for the Pastor, Mr. Mario Figueras of Reus (Spain) who is very interested in your sermons, and this subscription will be for him a help in his ministry in Reus, his address is down.

"I thank you for all your kind-

ness to me. God bless you and all your brothers of THE SWORD.

"Yours in His service
(Signed) David"

Request From India

We sent a one-year subscription to Rev. A. S. Lokhande in India after receiving this good letter from him:

"Dear Dr. Rice:

"I have been enjoying THE SWORD OF THE LORD since last seven years. I am extremely sorry to inform you that due to my long illness I could not write to you and put my request before you to continue this most valuable paper in the year 1959-1960. I feel very sorry because I have had missed many, many issues of THE SWORD OF THE LORD in the whole year for 1959 and half of the 1960. "I would like to let you know again about my work and my need.

"My work for Christ is pastor and additional work is as evangelist under 'The American Board for Foreign Mission' in India. I am not able to pay for my subscription, but will be grateful if you can send it again. Anxiously waiting for THE SWORD OF THE LORD because it has been providing our spiritual needs and keeping our

REACHING Jews for Christ



Dr. Gartenhaus
Director

Today the need and opportunity for witnessing to Jews are greater than ever before. The International Board of Jewish Missions, Inc., was organized in answer to Israel's crying need for the Gospel. It is directed by Dr. Jacob Gartenhaus who has given almost forty years to the work of evangelizing the Jews and is recognized as a great leader in this field.

The work has grown into a world-wide ministry on six continents.

Dr. R. G. Lee, world famous minister and author, has the following to say concerning Dr. Gartenhaus:

"I am grateful for God's great use of this faithful servant. I am sure that the word 'faithful' is known in heaven, even as it is known upon earth, whenever the name of Jacob Gartenhaus is mentioned. In season and out of season, at home and abroad, in the closet in prayer and before our conventions in speech, he has served faithfully. Faithfully he has tried to put upon our hearts, even as he has carried upon his heart, the Jewish people and the winning of some to faith in Christ Jesus. I commend Dr. Gartenhaus as worthy of Christians everywhere."

Please pray for this great work, and give as God directs. Perhaps your church would like to include this soul-winning missionary work in its budget. A word to that effect would be welcome, and gifts may be sent to the International Board of Jewish Missions, Inc., P. O. Box 1256, Atlanta 1, Georgia. Also write for a free copy of THE EVERLASTING NATION.

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				& 10:00 pm
Colo.	Denver	KLIR	990	3:00 pm
Ga.	Thomasville	WKTG	730	6:30 am
	Toccoa	WLET	1420	8:00 am
Ill.	Chicago	WCFL	1000	9:30 pm
Kan.	Leavenworth	KOLO	1410	3:00 pm
	Newton	KJRG(FM)	92.1	5:30 pm
Ky.	Maysville	WFTM	1240	8:30 am
	Monticello	WFLW	1360	2:30 pm
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Mo.	Warrensburg	KOKO	1450	12:30 pm
Neb.	Columbus	KJSK	900 (Wed.)	1:30 pm
	Falls City	KTNC	1230	8:30 am
New M.	Socorro	KSRC	1290	7:30 am
N. Y.	Corning	WCBA	1350	7:30 am
N. C.	Hamlet	WKDX	1400	1:00 pm
	Mount Airy	WPAQ	740	1:00 pm
Ohio	Ashland	WNCO	1340	12:30 pm
	Oxford	WOXR(FM)	97.7	8:30 am
Ore.	Hermiston	KOHU	1570	3:00 pm
Penn.	Montrose	WPEL	1250	1:30 pm
S. C.	Bennettsville	WBSC	1550 (Sat.)	7:35 pm
	Chester	WGCD	1490	1:00 pm
	Greenville	WMUU	1260	8:30 am
	Union	WBCU	1460	2:00 pm
Tenn.	Chattanooga	WAPQ	1150	5:30 pm
	Columbia	WMCP	1280	8:30 am
Texas	McKinney	KMAE	1600	7:30 am
Wash.	Seattle	KGDN	630	7:30 am
Wyo.	Douglas	KWIV	1050 (Wed.)	3:15 pm
Puerto Rico	Vieques	WIVV	1370	12:00 noon

All times listed are local time.
Please tell your friends

Introducing Evangelist R. D. Farwell

Evangelist Robert D. Farwell, P. O. Box 7111, Akron 6, Ohio, was saved in the Haven of Rest Rescue Mission, with our beloved brother, Rev. C. C. Thomas, the director and founder. He left a good foreman's job at the Edison Company to enter Bob Jones University. After graduating there, he went into full-time Christian service, founding and directing the rescue mission in East Liverpool, Ohio.

Brother Farwell has had an increasing burden for the evangelistic field and feels led of God to offer himself, full time, to this work. Rev. C. C. Thomas of the



famous Haven of Rest Rescue Mission in Akron writes us an earnest recommendation of Brother Farwell. Brother Thomas says:

"He is married to a fine Christian woman and they have one son. These people made a real sacrifice in East Liverpool, founding and establishing a rescue mission...."

"He has a compassion for souls and God has used him to win many to Christ. I know he is strong fundamentally and his thinking is in line with that of yourself and Dr. Bob Jones."

Rev. Robert K. Fogal, a minister of the Long's Run United Presbyterian Church, East Liverpool, Ohio, writes a good word concerning Brother Farwell: "I am well pleased with the work he did in my church when he preached for me, and with his ministry in the Rescue Mission and on the radio. Souls were saved under his preaching and teaching. Christians were edified and challenged to greater faithfulness to Christ in their daily living. And I feel that the Lord will use Mr. Farwell in evangelistic work. I gladly recommend him as a preacher and teacher in winning people to

Storehouse Tithing?

By the Editor

So many enquire whether a tithe must all be brought to the local church to be acceptable to God. The following letter, we hope, will be helpful.

Dear Brother D.:

Thank you for your letter. I am glad to have your inquiry about Bible teaching on tithing and I shall briefly summarize what I believe the Bible teaches.

1. The Jew under ceremonial law was to bring all the tithe to the temple at Jerusalem. He was commanded, "Bring ye all the tithes into the storehouse, that there may be meat in mine house..." (Mal. 3:10). Notice the purpose was that food should be provided for the Levites and priests who served God in the temple at Jerusalem and that there might be sacrifices offered in the temple. This Old Testament ceremonial command is repeated in Deuteronomy 12:5-7. Read it carefully and you will see that this Old Testament ceremonial law provided that "burnt-offerings, sacrifices, heave-offerings, vows and tithes" were to be brought to Jerusalem and "the firstlings of your herds and of your flocks." These were offered as sacrifices to God, then some of the remnant was given to the priests and Levites and some was eaten by Jews who brought their tithes thus to Jerusalem.

Deuteronomy 12:13, 14 reminds these Jews, "Take heed to thyself that thou offer not thy burnt-offerings in every place that thou seest: But in the place which the Lord shall choose in one of thy tribes..." that is, in Jerusalem, later chosen.

The animal sacrifices are no longer offered. They were part of the ceremonial law. Levites themselves are laid aside. The temple at Jerusalem with its ceremonies is no more. So the storehouse part of the tithing where animal sacrifices were offered and Levites and priests were fed has passed away.

2. The New Testament teaching about giving is, "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come" (I Cor. 16:2). Notice that each one is to have his own storehouse—"let every one of you lay by him in store." He may put the Lord's money in the bank, or in a vase on the mantel, or in a sock under the mattress or he may turn it in at the church once each week, if he has a weekly income. A man is to take out the Lord's part and set it aside. Then he will have God's money ready to give where God leads, in his own church or elsewhere.

Since the Bible does not go further than that, we dare not go further than that. The Bible nowhere says that the church takes the place of the temple. Animal sacrifices are not offered at the church. There are no priests and Levites at a church. People are not to bring their lambs, bullocks and the firstfruit of their grain to the church. So it is not scriptural to say that the church is the storehouse.

3. I believe that Christians are under obligation now to give as much as Jews under the law. Certainly the Bible never hints that Christians should give less than a tithe.

I also believe that Christians are under obligation to support their own church if that church is true to Christ and the Bible. However,

Christ and encouraging and exhorting people to live a Christian life."

Rev. L. E. Hunter of Medina, Ohio, writes:

"I have known Rev. Robert Farwell for the past three and one-half years. I find him to be an outstanding minister, doing a great job for the Lord in soul winning, and in working with Christian people."

"He has preached at the Fellowship Baptist Church several times. Our people were helped greatly. The church and pastor can highly recommend him in evangelistic work."

We are glad our Brother Farwell is entering full-time revival work. Pastors and churches interested may contact him at P.O. Box 7111, Akron 6, Ohio.

the tithe belongs to God, not to the church, not to the pastor, not to the denominational secretary; and every Christian must give an account to God for the way he uses the Lord's money. To say that he turned it over to the pastors and deacons would not excuse him if the money were used wrongly.

The New Testament has no teaching about a church treasury, church budget, denominational program, etc. So Christians ought to remember that these things are a matter of expediency, of human wisdom, and not necessarily binding upon the conscience of a Christian except as Christians feel that it honors God to use these methods.

In the Saviour's name, yours,
John R. Rice

Book Reviews

By the Editor

THE STORY OF THE CHRISTIAN CHURCH, by Dr. I. R. Wall. Here are a series of four quarterlies, studies on the history of the Christian church, suitable for the young people's meetings, the training union or Bible classes. They are on the young adult level, have some 13 lessons in each quarterly. Each week there is a devotional, a Scripture lesson is suggested, and the story of some Christian hymn. The material is from the out-and-out fundamentalist and Bible-believing viewpoint. It is scholarly, well-written, useful. Each quarterly \$1.00, the four quarters for \$3.00, published by The Western Christian Press, 919 South Second Street, San Jose, California.

VITAL WORD STUDIES IN I THESSALONIANS, by John Lineberry, Zondervan Publishing House, Grand Rapids, Michigan, 132 large pages, \$2.

This is a handy volume which Bible students will welcome. Divided into two sections, first there is a fuller translation of the epistle, then an exegesis of the text. The author uses Nestle's Greek text and states that his fuller translation "is based upon careful, painstaking study of each individual word, close attention being paid to the particular shade of meaning of each word, exact function of the Greek tenses being adhered to, etc."

In his exegesis, Lineberry deals with every word of the epistle, omitting nothing. Since "the writer believes without any reservation in the doctrine of verbal inspiration" (p. 12), readers will find a reverent, careful handling of the text.

It is this reviewer's judgment that the author's avowed purpose in writing the book will be fulfilled, namely, "that the Holy Spirit might be pleased to use it to strengthen, encourage, and bless the people of God who are comforted and nourished by the Word of God and what pertains to it." (Reviewed by R. L. Sumner)

The Bible Is God's Word

"I beg leave to propose a short, clear and strong argument to prove the Divine inspiration of the Holy Scriptures. The Bible must be the invention of good men or angels, bad men or devils, or of God."

1. It could not be the invention of good men or angels, for they neither would nor could make a book and tell lies all the time they were writing it, saying, 'Thus saith the Lord,' when it was their own invention.

2. It could not be the invention of bad men or devils, for they could not make a book which commands all duty, and forbids all sins, and condemns their own souls to Hell for all eternity.

3. Therefore, draw the conclusion that the Bible must be given by divine inspiration."

—John Wesley

HEROES OF THE FAITH:

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FRENCH John Calvin,
ITALIAN Girolamo Savonarola,
DUTCH Erasmus,
and swiss Ulrich Zwingli.

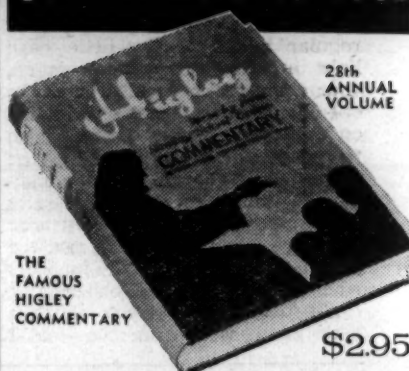
PTL representatives have been working in these five countries, continuing the ministry begun by such heroes of the faith — the evangelization of the people of Western Europe.

This fall and winter the Pocket Testament League will embark on an expanded evangelization and Gospel distribution campaign in this vital area. 250,000 more Gospels and Testaments have been printed for distribution in Germany; 100,000 for France; 40,000 for Italy; 25,000 for Holland and 10,000 for Switzerland. It is estimated that at least a million Gospels will be needed as the campaign progresses. Pray that funds to purchase these large quantities of Scriptures may be provided in time to meet this pressing need.

Write for free copy of the PTL Quarterly.

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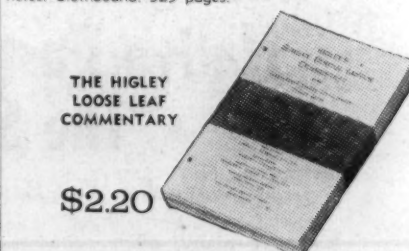
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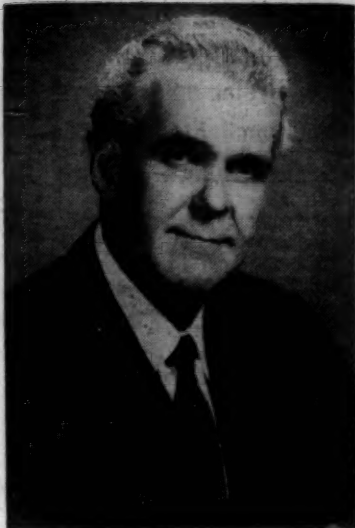
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Hear These Soul Winners and Revivalists Roberson, Hyles, Rice

at Six-State Conference on Revival and Soul Winning

Phoenix, Arizona, September 18-21, 1960



Dr. Lee Roberson
pastor of Highland Park Baptist Church, Chattanooga, president of Tennessee Temple Schools.



Rev. Jack Hyles
pastor of First Baptist Church of Hammond, Indiana, one of the most colorful soul winners.



Dr. John R. Rice
editor of THE SWORD OF THE LORD, evangelist, author of books and pamphlets of twenty million circulation.

Bed and Breakfast Free for Preachers!

Fifteen Bible-believing churches and pastors have combined to put on this great conference on revival and soul winning, Sunday through Wednesday, September 18-21, in Phoenix, Arizona. Pastors, evangelists, and Christian workers from Arizona and from adjoining states, California, Nevada, Utah, Colorado, and New Mexico are expected to attend and the churches have arranged to provide bed and breakfast for ministers who come for the conference.

This editor will speak at Sunday morning service at Freeway Bible Baptist Church in Phoenix; Sunday afternoon at a large rally in Bible Chapel; Sunday evening at Calvary Baptist Church in Tempe. Then Monday morning Dr. Roberson and Brother Hyles will be there, and all services Monday, Tuesday, and Wednesday will be in the large Bible Chapel in Phoenix. Services will be 9:30 a. m. till noon; 2:00 till 4:00 p. m., and then evening services with two speakers, 6:45 and 8:00 p. m. There will be heart-thrilling music, life-transforming teaching and preach-

ing in the power of the Holy Ghost.

DR. LEE ROBERSON, pastor of the famous Highland Park Baptist Church, Chattanooga, with some 14,000 or 15,000 members, baptizes over 1,000 converts each year, an amazing evidence of God's power, and of New Testament methods in soul winning. Dr. Roberson is president of the Tennessee Temple Schools (Bible school, college and seminary) which enrolled last year over nine hundred students.

REV. JACK HYLES, pastor of First Baptist Church of Hammond, Indiana, was blessed of God in an amazing work at Miller Road Baptist Church, Garland, Texas, where in six years the congregation grew from forty to 2,600 members, and where thousands of converts were won and baptized. He is now closing his first year as pastor of the First Baptist Church of Hammond, Indiana, and that great city church is being transformed amazingly with the power of God, with hundreds saved. Brother Hyles is one of the most practical, colorful, and pow-

erful speakers in America, and no words can describe his fervor and the electric impact of his Spirit-filled ministry!

DR. JOHN R. RICE, the editor, has been blessed of God in great city-wide revival campaigns in Chicago, Buffalo, Cleveland, Seattle, Miami, and his messages of prayer, soul winning, and the power of the Holy Spirit and on revival have been, by God's mercy, used in print and in revivals and large conferences to the blessing of thousands.

There will be a book table. The music will be tremendous. There will be prayer meetings, counseling sessions, and a blessed emphasis on soul winning. All services are open to the general public. Beds and breakfast furnished free for out-of-town pastors from far and near. Pastors who would like to attend, please notify Rev. L. C. Stuart, pastor of Calvary Baptist Church, 1017 Lola Lane, Tempe, Arizona.

And we hope readers of THE SWORD OF THE LORD will pray for all of our hearts in this great conference.

Modernism in New Sheep's Clothing

(Continued from page 1)

seemed quite acceptable, especially to those ministers who either did not have or had lost an awareness of the deep significance of the great foundation doctrines of the Word of God. And because of this lack of spiritual conviction and discernment, many men among the clergy accepted these theological vagaries and began to proclaim them from their pulpits.

These man-made, Bible-denying notions became crystalized into what is now known as "modernism." The popular thing of that day was to proclaim oneself a "modernist," thus giving the impression of being right up-to-date in one's thinking and cognizant of the discovery of the very latest truth.

The Deceitful Dress and Methods of the Old Modernism

Modernism began as a very sly, subtle form of unbelief. A minister would begin by raising doubt about some relatively unimportant portion of Scripture. When the shock of that passed away, he would then put a question mark over another more significant point of Scripture. By use of repetition, persuasion, ridicule of Bible-believing Christians, and by representing himself as refined, cultured, and charming, the faithless pastor would then proceed to "brain-wash" his parishioners until they came to the point of believing that he could do or say no wrong.

Denominational leaders of this stripe sought to establish the same aura around themselves. When anyone dared to take exception to what they said, immediately the cry of "Persecution!" "Heresy hunting!" and similar epithets went up. The issues became confused in the welter of persecution complexes that were created by the modernists themselves and in their own behalf. Many churches were lost to the cause of Christ and were led into the abysmal depths of blatant modernism because their pastors would not allow the issues to be decided on their own merits but, instead, kept the arguments on a personality level, thus making sure that they would have the support of their undiscerning friends and parishioners.

Of course, modernism did not show itself in all of its hideousness right at the first; it posed, as it were, as an angel of light. The process of emerging into full view was slow, subtle, and satanic. The generation of Christians fifty years ago would have been shocked beyond words had they been able to look ahead and see just where these attractive new ideas were leading them and their churches. But alas, by the time the course and destination became apparent, it was too late to do anything about it and church members were forced to one of two alternatives—either to submit to the trends of the times and to remain more or less loyal to their pastors, or to pull up stakes and to leave the churches that very possibly they themselves had helped financially to build and in which they had labored for many years, and to seek fellowship in some uninviting environment, but

in a place where at least they could hear the Gospel of the Lord Jesus Christ proclaimed.

The New Version of Modernism

Today many Bible-believing church lay leaders, who were brought up in churches where modernism has been exposed and repudiated, would be utterly shocked if they were told they were being taught a modern version of the old, modernism of a generation ago. But this is actually the case in all too many places. Even as modernism crept in almost unawares fifty years ago, so history is beginning to repeat itself in our day and generation. At that time the old terminology was still used. Later new shades of meaning were attached. There was a great deal of high-sounding talk given out from the pulpits about God's love for everybody and that therefore Christians should love everybody and never say anything of a derogatory nature about anyone, especially the man behind the pulpit. And as a result of all this, the modernist minister was able to say almost anything whether it was true to the Word of God or not, and no one dared question him.

So today we are having a repetition of exactly the same condition that prevailed a generation ago. We are hearing more and more about the "neo-orthodoxy" or the "new-evangelicalism." And in the field of science such phrases as "progressive evolution," "threshold evolution" and others of a similar nature are becoming more and more widely used in theological circles. This "new" brand of modernism—for that is exactly what it is—gained great momen-

Jesus First Of All Now

By Dr. Bob Jones, Sr.
Founder, Bob Jones University

"Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more: Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee; Concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless. But what things were gain to me, those I counted loss for Christ."—Phil. 3:4-7.

Paul had everything that men in their natural state value. He had a good family background. Wonderful blood flowed through his veins. He could trace his ancestry back across the centuries. He had culture. He had been to school to Gamaliel, one of the greatest teachers of all generations. He had religious position. People respected him. Everything seemed to be going fine from a human standpoint until one day, going down the Damascus road, there was a flash of heavenly light and a voice speaking out of eternity.

A little later Paul learned what had happened to him. He had met Jesus whom he had persecuted. Then he knew he had had a new birth which he valued more than the first birth. He had standing in Heaven, which was worth more than position on this earth. "But what things were gain to me, those I counted loss for Christ," Paul said.

Money has value. It can buy food for the hungry and clothes for the naked.

Health is a good thing. Without it life has little pleasure to offer.

Mental training and a degree from a reputable institution of learning are not to be despised.

However, when these things are contrasted with salvation, they sink into absolute insignificance. Salvation is everything. We can live without money. We can afford to starve. We can endure

tum with the issuance of the Revised Standard Version of the Bible. When stripped of all the beautiful verbiage which surrounds these "new" ideas, they boil down at the present time to a toning down of the authority of the Word of God, the completed work of Christ on Calvary's cross, the utter sinfulness of the heart of man, and the attendant necessity for the new birth to take place before a man can be saved. There is a belittling of the "faith of our fathers," and an effort on the part of modernist preachers to persuade their hearers that at last the Word of God and the will of God have been revealed to them so that they have something brand-new to present to the expectant world.

To Defend the Faith Now Means to Be Called "Unloving"

Now the old cry is going up, if any criticism is offered—"Unloving!" "Intolerant!" and the like.

One's heart is grieved and saddened almost beyond words to realize (1) that there are men who are willing to take the great truths of the Word of God as they have been presented to the world during the past nineteen hundred years and change, modify, or adapt these truths to the whims and fancies of the free thinkers both in theological and scientific fields, and (2) there are people in the pews who would never think of classifying themselves or allowing themselves to be classified as modernists but who are succumbing to this latest and most insidious form of modernism.

From all indications, the old controversy is emerging, once again, albeit under a new guise. Evidently the old battle must continue to be fought between belief and unbelief, with merely a change of terminology, of names, and of faces among the principal contestants. If there ever was a day when a call to prayer and extremely clear thinking were needed on the part of true Christians everywhere—now is that time!

(Subheads supplied. Used by permission.)

hardships. We can afford to go through anything for the sake of salvation.

Christ is all in all. He is all any man really has to have. It is possible to have Him and have other things, too; but it is not possible to have Him when a person prefers other things to Him. If we are to have Him, He must have the pre-eminence. He said that those who go with Him must prefer Him to home, loved ones, and everything and everybody. He is God's divinely appointed King. We have no right to put the King in second place. He must have first place. He must be supreme.

Someday every knee will bow to Him and every tongue will confess that He is God. Everything in Heaven and earth will head up in Him. He is the Alpha and Omega, the first and last. By Him all things consist. He is above all principalities and all nations. He is above all organizations. He is above the church and ecclesiastical machinery. He is the same yesterday, today, and forever—the omnipotent, omnipresent, omniscient, eternal Son of God! "All hail the power of Jesus' name!"

Statistics show that 10,000 people are killed by liquor where only one is killed by a mad dog; yet we shoot the dog and license the liquor. What sense is there to this?

—Bible Crusaders News

It is better to build a fence around the top of the precipice before the child goes over than it is to build a hospital at the bottom of it.—Gypsy Smith

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The Tragedy of the Empty Seat

(Continued from page 1)

of the hour of his indecision. I think it was because of the fact that he was in such turmoil, such anguish and such excitement that he did not know what to do. When he should have been with them in the upper room, in fellowship with the other disciples at an hour when he desperately needed fellowship, he was off somewhere and nobody knew just where. It is not recorded in Scripture where he was. And as far as the people in the upper room knew, Thomas was in the same predicament as Judas.

1. Casting His Vote With Judas

The Bible tells us in I John 4:3, "And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God...." Jesus said, "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven" (Matt. 10:32). The fact that Thomas was not present in the upper room at the appearing of Jesus, Christ to the disciples puts him in the same boat with Judas, as far as his influence then appeared.

We know that Thomas was not lost even though he doubted the witness of the other disciples. Thomas had been saved, but because of the fact that he wasn't where he should have been his testimony did not count for God. He was not counted with them; the very fact of his absence at that hour was a vote against the meeting where they had congregated behind closed doors. He was casting his vote with Judas. Thomas had left Jesus when the going got rough, when Jesus had to bear the cross. But not only Thomas, all of the others also. They could not endure. They were afraid and, of course, did not have the enlightenment you and I have today. Thomas said later, "I'm not going to take your word for it." He said, "I've got to see the nail prints for myself and put my hand in His side." And it was all brought about because he wasn't at the appointed meeting place when he should have been there.

This church has services on Sunday morning, on Sunday night, and on Wednesday night, as do most of the other churches in this city. And by that very fact—unless providentially hindered, unless sickness or something of that sort—keeps you from coming to the house of God—when you are not found in God's house on Sunday morning, or when you are not found in the church you belong to on Sunday night or Wednesday night, you are automatically casting your vote against the service you miss by not being in the appointed place at the appointed hour!

2. The Majority Should Not Always Have Their Way

There are some churches which do not have a mid-week prayer

meeting! Do you know the reason? It is not because some of them do not want it. It is because the majority of them do not want it. Baptists say, although they don't find it in the Bible, "The majority should always have their way." You mark it down: if the majority of the members of this church had their way we would shut the doors on Sunday night. If they had their way we would shut the doors on Wednesday night; we would shut the doors on Thursday; we would not visit; we would not knock on doors. We would not win people to Jesus if the majority of the people had their way.

You say, "How do you know what their way is?" Their way is obvious; they don't care because they never show up. They are not here. Their vote is cast with the unbelievers. Oh, the tragedy of the empty seat! It is not always the majority which should have their way, but those who love God, those who serve God, and those who are faithful unto Him. They are the ones who should and must have their way if God's program is to go forward.

The empty seats right here in this building tonight are bearing a testimony. They are bearing a testimony to visitors who are in this building tonight. Some of the visitors who are here tonight were also here this morning. They have come back this evening. This morning we had chairs down these aisles and in all the back rooms. There were chairs behind the back pews in both sections. There were sixty-nine people, by actual count, who were visiting in our Sunday School this morning. That means around four hundred people who were in the service this morning belonged to the Wildwood Baptist Church.

Tonight, instead of having the four hundred present, what has happened? It has been cut perhaps one-third. And, brother, every one of the absent is bearing witness that he would rather stay home on Sunday night and watch his television set than be in the house of God hearing the Gospel of Jesus Christ preached. He is casting his vote with the world. The visitor in this building looks at the empty pew and says, "Where are the members? Why isn't every pew filled? Why isn't every seat taken? Where is everybody?"

Look at the choir. Let's see—one, two, three—three empty seats tonight. An empty seat in the house of God is a witness and a testimony against Jesus Christ. It's a testimony which says that the church is unfaithful to Jesus Christ. It is a testimony that says the church is indifferent as far as the Sunday night service or the Mid-Week service is concerned. Therefore, the tragedy of an empty seat is that it gives the wrong testimony in the city in

which we are striving to win souls to Jesus. The person who does not go to church on Sunday night and Wednesday night, unless providentially hindered, is saying, "I don't believe that it is important. I believe that it is unimportant!"

3. Seemingly Unimportant Will Someday Be Important

A few weeks ago a young boy in our community, a fine looking young lad about 12 or 13 years old, was sliding on the ice when it broke through. He went through the ice and drowned. Not long before that his Sunday School teacher had won him to Christ. He wanted to be baptized. However, his mother objected, saying, "It's not so important. Let's wait a while." She said she wanted to make sure he knew what he was doing.

When his life was taken, his mother wept bitterly because of the fact that she had refused to let her child be baptized. He was saved, but did not obey Christ's command. What had not seemed important suddenly had become of extreme importance. You mark it down, dear friend, it may not seem so important to you now, but the day is going to come when the tragedy of the empty seat in this church on Sunday night and on Wednesday night is going to show up in the lives of those who have their names upon the church roll.

The mother and father who refuse to come on Sunday are saying to their children, "It's all right for you to stay home on Sunday night and not go to the house of God. Once on Sunday is enough. Never worry about the Wednesday night service. You have lessons to prepare. You must get up early and go to school." They are saying, "Going to school and getting your lessons is more important than going to the house of God." One of these days your failure is going to seem important. As Dr. R. G. Lee says, "Pay Day Some Day." Ahab was a long time collecting his dues, but Ahab was paid off. If the Wednesday night service is not important, we should do away with the Wednesday night service. If the Sunday night service is not important, we should do away with the Sunday night service. If visitation on Thursday is not important, we should do away with the visitation program. Forget about them. Throw them out the window. The majority of people do not want them anyway. Oh, the tragedy of the empty seat!

4. Thomas Received A Nickname

Thomas received a nickname because of the fact that he was not there at the appointed hour. He has carried that nickname down to this day. By what name do you know Thomas? What are the first words you think of when somebody says something about Thomas? Doubter! Old "Doubting Thomas!" And he got his nickname because he didn't show up at the appointed place at the appointed time. If he had been present, he would have believed like the rest of them, as is evidenced by the fact that eight days later, when he saw Jesus, he did believe.

A lot of churches get in trouble in their business meetings on Wednesday night because of the fact that the doubter is always present. He's not there on Sunday night when souls are being saved. He's not there on other Wednesday nights when Christians are rejoicing, singing the songs of Zion, and having a wonderful time in Jesus. He's not there when the church is packed out, but if you announce in the church bulletin that you are going to have a business meeting at such-and-such an hour, he puts it down. He gets off work early, goes home, takes his bath, and he's always there for the business meeting. And when someone says, "We need more space, we need a new building," he looks around, sees the little, puny crowd that comes on Wednesday night and says, "Well, I can't see where we need a new building. I just can't see it. I'm agin' it." The first thing you know, you have a big problem on your hands. He doubts. Why? He doubts because he is not around when he should be.

Thomas got the nickname, "Doubter." Those who attend church only on Sunday morning



Rev. J. E. Hopkins

get nicknamed by other Christians. They call you a "Holy Oncer." Now they may call you that behind your back, but that is what they call you. They call you a "Sunday-Go-to-Meetin' Christian." What do you call a fellow who never does transfer his letter? You call him a "Trunk Baptist."

A fellow who belongs to this church wrote me one day and said, "I want my church letter." In other words, he was saying, "I don't like your church. I don't like your preaching. I don't like anything about you." He said, "Send me my letter."

I wrote him, "We do not send letters to individuals except this way: We'll send you a letter stating that you are undesirable as a member of this church." (He has not been to this church in four years, has not heard me preach one single sermon in four years, has not given one penny for the work of this church in four years.) I said, "I'll give you that kind of letter, and we will just dismiss you as an undesirable from this church. Then you can take that letter when you go to join the next church and say, 'Here's my letter from my former church,' not a letter of recommendation, but a letter of dismissal as being undesirable, a church member who is either a lost sinner or a backslidden Baptist who needs to get right with God." I haven't heard from him since.

Thomas got a nickname, and you are going to get one too if you lay out on God. You are going to be called a "Sunday-Go-to-Meetin' Christian." You are going to be called one of those "Holy Oncers." That is the tragedy of the empty seat.

II. What Thomas Missed

The second thing we see in our text is the elated disciples. Notice John 20:20: "And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad, when they saw the Lord." That's not strong enough. Let me read it to you from the Amplified New Testament: "So saying, He showed them His hands and His side. And when the disciples saw the Lord they were filled with joy (delight, exultation, ecstasy, rapture)." Brother, they were elated! They had seen the Lord! They had seen Jesus Christ! They had seen the Messiah! The last time they had seen Him was when He had been nailed to the cross and put in the tomb. They were afraid. They were afraid of the Roman Government. They were afraid as to what was going to happen to them because they were branded as disciples and followers of the lowly Nazarene. Perhaps they would be the next ones who would be nailed to the cross. But they saw Jesus, and fear was dispelled by delight.

Try to imagine that scene as they sit with windows barred and the doors locked. They are saying, "What will we do?" I can see their foreheads breaking out in a cold sweat. Jesus is dead. Then, the Bible says, all of a sudden Jesus appeared. He did not knock. He did not open the door. He did not ring the door bell. The Bible simply says that Jesus appeared in their midst. In other words, in His resurrected body He walked right through the door and appeared in their presence. They said, "This is the Lord." Then, brother, they got on shouting ground and began to praise God. They had joy in their soul! They

were elated! They were exalted! The Bible says, "They were enraptured!"

Thomas missed all that because he was not there. He was not one of the elated disciples. He missed the blessings that would have been his if he had been in the appointed place at the appointed hour. I want you to see three things that he missed.

1. Thomas Missed Seeing Jesus

First, he missed seeing Jesus. I can think of nothing in all of the life of Thomas more tragic than not seeing Jesus. And because he missed seeing Jesus on that day, the first day Christ had come forth from the dead, he had to wait eight long days before he was able to lay his eyes upon the Saviour. Eight long days he was in torment of doubt, eight long days he was in turmoil because he had missed seeing Jesus by not being where he should have been. Now, dear friend, you can say what you want, but when the blessings of God are upon a church and you are not there, you are going to miss the blessings God has in store for you. You are going to miss being in the very presence of the Lord!

The disciples did not know that Jesus was going to be there. But since the time Jesus said, "Where two or three are gathered together in my name, there am I in the midst of them" (Matt. 18:20), when you do not show up, when you lay out because of indifference and unconcern and simply do not come to God's house many times when you should and could, it is an open denial of Jesus. It is treason against Jesus Christ since He has said, "When you meet, I'm going to be there." Yet you say, "I prefer to stay home tonight instead of going where Jesus is going to be."

Do you believe that Scripture? How many of you believe Jesus is here tonight? Would you say "Amen"? He is in this building. Of course, the Devil is here, too, but Jesus is here. He said, "Where two or three are gathered together in my name, there am I in the midst of them." Jesus Christ is here! Think of the church members who aren't here tonight. They choose other things instead of choosing the presence of the Lord Jesus Christ. I can think of nothing lower than treason to describe church members who do that.

2. Thomas Missed Seeing the Proof of the Resurrection

The second thing he missed was seeing the proof of the resurrection. Notice verse 20: "And (Continued on page 12)

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Separation From Infidels . . .

(Continued from page 1)

that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful." That means then that it is wrong to admit an unconverted man or woman, who makes no pretense to having been born again, into church membership. No person should be received in church membership along with Christians except those who profess to be Christians, those who claim to have personally trusted Christ for salvation. The doctrine of some baby-sprinkling denominations that the church should be made up of Christians and their children, whether the children are Christians or not, is wholly unscriptural.

Then no openly unconverted person ought to be elected to teach a Sunday School class, no such one ought to be an officer of the church. No unconverted person ought to be elected as a teacher in a Christian college. No saved person ought to marry an unsaved person, since marriage is a spiritual union. To yoke the saved and the lost together in a Christian bond and Christian activities is wrong.

We cannot see the heart, of course, but one who does not profess to be a born-again child of God and does not show some evidence of it ought not to be received in the church, ought not to be baptized, ought not to be ordained to preach, ought never to be allowed to teach in a church or a Christian school. The unequal yoke of saved and lost in spiritual matters is wrong. That is why it is wrong for a man to join a secret order and bind himself by bloody oaths to prefer the company and promote the business of unsaved people rather than of others.

2. One Who Denies the Deity and Blood Atonement of Christ As Taught in the Scriptures Is Not Saved

But modernists, those who do not hold to certain essentials of the Christian faith, are not and cannot be saved in their unbelief. The only Gospel by which people are saved is that defined in I Corinthians 15:3 and 4, "...how that Christ died for our sins according to the scriptures; And that he was buried, and that he rose again the third day according to the scriptures." The atoning death of the Lord Jesus as God in human form, including both His death and resurrection "according to the scriptures," is the only Gospel that saves. One who denies the deity, virgin birth, bodily resurrection, the miracles, or blood atonement of Jesus Christ, as taught in the Bible, then does not put his trust in the Christ of the Bible, does not have saving faith, has not "obeyed the gospel." So in II John 9 we are plainly told,

"Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son."

Here is proof that the modernist or the true liberal is unconverted. Note that a man might be wrong on a dozen or a hundred minor doctrines and still be a Christian. But if he sins in not abiding in the doctrine of Christ—that is, who Jesus Christ is, the pre-existent Christ, the virgin-born Son of God, the sinless "Lamb of God," and in the atoning death of Christ and His bodily resurrection as our High Priest—one who does not abide in the "doctrine of Christ" is not converted. He "hath not God."

Anybody who does not receive the clear Bible doctrine of the deity of Christ, His virgin birth, His blood atonement, His bodily resurrection, and His eternal Sonship simply is not converted. He is not saved.

On this matter we are particularly warned. Many will come at the judgment and say, "Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?" And Jesus will answer, "I never knew you: depart from me, ye that work iniquity" (Matt. 7:22, 23).

The modernist is not to be received as a Christian because he is not a Christian! He has not been truly converted. Jesus never knew him!

In John 8:23, and 24, the Lord Jesus spoke to the unbelieving Pharisees:

"And he said unto them, Ye are from beneath; I am from above: ye are of this world; I am not of this world. I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins."

One who does not believe that Jesus Christ is the "I am" of the Old Testament, God in human form, simply is not saved and will die in his sins. So every true liberal, whether he be neo-orthodox, or avowed modernist, is not converted if he does not accept the Bible doctrine of the person and work of Jesus Christ. So the integrity of the Bible, the deity of Christ, the blood atonement, and hence the virgin birth and bodily resurrection of Christ are all involved in the true Gospel. These are the absolute essentials of doctrine, as far as salvation is concerned. And we are plainly commanded not to have fellowship with these unconverted men.

So in II John, verses 10 and 11, we are plainly commanded, "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: For he that biddeth him God speed is partaker of his evil deeds."

3. We Are to Receive Even Weak Christians, All Who Trust Christ and Accept Bible Authority, Without "Doubtful Disputations"

But there is another Bible teaching very clear as to the limits and bounds of proper Christian fellowship and separation. In Romans 14:1, we are commanded,

"Him that is weak in the faith receive ye, but not to doubtful disputations."

We cannot co-operate with and be bound up with some Christians because they cause "doubtful disputations." That is true in the matter of Christian morals. First Corinthians 5:11 commands us, "But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one not to eat." We are not to have fellowship with a born-again child of God who lives in open, gross, and arrogant sin, and who causes reproach and divisions among Christians on moral matters. We should not hate such people but love them, even though we do not associate with them.

If in a revival campaign a Baptist is more concerned about the doctrine of baptism than he is in fulfilling the Great Commission and getting people saved, then, of course, he would not work in a co-operating revival campaign with other good Christians. And if a holiness man is more concerned in stressing his idea of eradication of the carnal nature than he is in getting people saved, then he would not co-operate in such a united effort of good Christians generally sound in the faith to win souls. Or if a Pentecostal brother is more concerned with speaking in tongues and would insist on making that an issue among others and so would cause division and strife over that matter rather than to co-operate in a co-operative revival campaign or other Christian effort, then of course that tendency to division and strife would hinder the co-operation. We would receive those that may be wrong in doctrine on minor matters, those that are "weak in the faith," but not to doubtful disputations.

But the Scripture clearly teaches that among born-again Christians, those who stand for Christ and the Bible, we should have Christian fellowship and Christian unity as far as that is possible without division and strife.

In Psalm 119, verse 63, is stated this basis of co-operation.

"I am a companion of all them that fear thee, and of them that keep thy precepts." Those who have the right attitude of personal trust in Christ and earnest acceptance and fidelity to the Bible ought to have fellowship together. That would not include any modernists. It would not in-

clude any Christ-rejecting, unconverted men. It would not include anybody who is against the inspiration of the Bible, the deity of Christ, the blood atonement, and others of these essentials of the Gospel itself, but it would include those who agreed on the major matters but might differ on baptism or any one of a dozen other minor matters.

Major or Minor Doctrines?

Here is a distinction clearly made in the Bible. Certain doctrines are essential to salvation, that is, those called "the doctrine of Christ." The inspiration of the Bible and so the Bible doctrine about the deity of Jesus Christ and His blood atonement (which would naturally include the virgin birth and bodily resurrection and miracles) are the essentials on which good Christians must agree. These doctrines of Christ mean the same thing, evidently, as the "faith of the gospel" for which Paul and the Philippian Christians were striving together (Phil. 1:27). These Bible doctrines about Christ and His atoning work are included as the absolute essentials, without which any teacher or preacher is to be accursed and damned, according to Paul in Galatians 1:8 and 9.

So by Bible definition, certain Bible doctrines about Christ and His person, His atoning death, and naturally involving His virgin birth, His miracles, and His bodily resurrection, are the essentials on which Christians can unite.

Now whether you call other doctrines minor or call them something else, they are not the center for Christian union as are these doctrines of Christ, according to the plain teaching of the Bible.

The trouble with the Pharisees, Jesus said, was that "ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith" (Matt. 23:23).

Our G.A.R.B. Seminary Brother Misses the Point on Separation

In the bulletin of the Los Angeles Baptist Theological Seminary, President John R. Dunkin had the following short article.

"Minor Differences???"

"In the January 8 issue of THE SWORD OF THE LORD, Dr. John R. Rice presents what amounts to his platform for union evangelistic meetings. Under his heading, 'Minor Differences Should Not Prevent Co-operation of Brotherly Christians,' Dr. Rice illustrates 'minor differences' with the doctrines of baptism, eternal security, tongues, prophecy and separation.

"We appreciate Dr. Rice's frankness in stating his position. However, we heartily disagree with him, believing that any man who takes it upon himself to designate extended Bible doctrines as 'minor' reflects adversely upon the wisdom of God. Does not this principle allow others to add additional doctrines to this list of 'minor differences'?"

"The Apostle Paul maintained a safer platform for he said, 'I have not shunned to declare unto you all the counsel of God' (Acts 20:27)."

I think it is very unfortunate that some noble, good people make this separation primarily a matter of denominational difference. I know some Baptist churches and Baptist groups (not the Los Angeles Baptist Theological Seminary) who will hear a Baptist modernist gladly. He bears the Baptist name, and so if he spits on the Bible and mocks at the blood of Jesus Christ, he is still received gladly in some Baptist circles (or Methodist or Presbyterian circles) because he wears the denominational label and because he boasts a denominational program.

Some dear brethren who stand for Christ and the Bible, as does our brother, Dr. Dunkin, and the Los Angeles Baptist Theological Seminary, add to the Bible doctrine of separation and, as I understand it, they do not "receive him that is weak in the faith" as commanded in Romans 14:1. They separate (in Christian fellowship) perhaps on the matter of baptism, or some other distinctively denominational viewpoint of separation rather than the deity of Christ, the blood atonement, and the in-

spired Bible doctrine concerning the person and work of Christ as Saviour.

Now this editor loves Los Angeles Baptist Theological Seminary. Its founder, Dr. Matthews, was a very dear friend. That Seminary gave me an honorary doctor's degree. It represents the General Association of Regular Baptist Churches, generally noble Christian people who have taken a good stand for the faith. Therefore, I am sad to differ with these my brethren, or rather sad for them to differ with me. But I do not want the Bible doctrine of separation confused and misunderstood because of a careless or hasty word by such good men or by letting denominational pride be the issue instead of fidelity to Christ and the Bible.

The Editor's Reply

Here is my letter to our friend and brother, Dr. Dunkin.

"Dear Dr. Dunkin:

"Thank you for your letter of March 21, and the quotation from the bulletin on what you call 'Minor Differences.'

"I am familiar with the secondary separation position which you hold, and although I do not believe that is what the Bible specifies in separation, I give good men the right to their opinion in the matter.

"But what I do object to is that you indicate, in print, that I am a 'man who takes it upon himself to designate extended Bible doctrines as 'minor,' and that this 'reflects adversely upon the wisdom of God.'

"I cannot think that you deliberately misinterpreted, so it seems to me probable that you did not think it through, and you did not even see the point of what I was preaching and teaching.

"The simple truth is that the Bible does make a distinction in the weight or authority or importance of doctrines. Jesus said to the Pharisees, 'Ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith' (Matt. 23:23). There are some 'weightier matters' or major matters.

"And the Bible designates what are those weightier matters. I did not take it upon myself to say that a certain limited and clearly stated 'doctrine of Christ' was the major matter without which one could not be saved, but that is taught in II John, verses 9-11. 'Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God.' There are certain doctrines about the person and the work of Christ, involving His deity and therefore

His virgin birth, His bodily resurrection, His blood atonement, which are essential to salvation, and one who does not abide in this doctrine, the Scripture says, 'Hath not God.'

"For you to indicate that that was an artificial division which I have made is, it seems to me, either very careless and unthinking handling of the Scriptures, or deliberate deception. I do not believe it is deliberate deception, so I must believe it was careless and inaccurate handling of the Scriptures. But to go in print charging a brother, whom you know quite well, with such a sin, it seems to me, is inexcusable.

"Again in John 8:23 and 24 Jesus teaches a similar thing. 'And he said unto them, Ye are from beneath; I am from above: ye are of this world; I am not of this world. I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins.'

"One who did not believe that Jesus is the I AM, that is, that Jesus is God incarnate, and therefore God's Son, our Saviour, involving the miraculous birth and resurrection, etc., will die in his sins, according to the Lord Jesus.

"The same distinction between certain doctrines essential to salvation and others not essential to salvation is given in Galatians 1:8 and 9. There are certain doctrines involved in 'the gospel.' And Paul pronounces 'anathema' on anyone

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who preaches a different Gospel. And Paul defines that Gospel clearly in I Corinthians 15:3 and 4. It involved Christ's atoning death, His resurrection, and that these things must be 'according to the scriptures.' Now whether you like the terms 'major' and 'minor' or not, the Bible makes a distinction that certain essentials of the Christian faith are essential to salvation, and that those who abide

in those essentials have both the Father and the Son, and that one who does not abide in these essentials of doctrine 'hath not God.' "Anytime you put baptism or the doctrine of the local church or any other doctrines that are denominational distinctions in the same class as these that God has put separate and as the very heart of Christianity, then you are artificially making major what

God did not make major in the same sense. "I say I respect every man's right to an honest opinion. I do not, however, believe that an honest man ought to misrepresent another man or to indicate that man has manufactured a distinction to suit himself, and that others may manufacture other such distinctions to suit themselves on the same basis. That simply is un-

true. It is untrue to the Bible, and it is untrue to my own teaching through these many years, well known to millions of people.

"In your bulletin you said, 'The Apostle Paul maintained a safer platform for he said, "I have not shunned to declare unto you all the counsel of God" (Acts 20:27.)

"Again you indicate that to preach what the Bible says about certain essential doctrines: being basic to salvation, as other doctrines are not, is to fail to declare the whole counsel of God, and then indicate that I have shunned to declare all the counsel of God. In that matter you either speak carelessly or ignorantly, because it simply is not true.

"And may I say, too, that anyone who claims to declare the whole counsel of God, and then avoids the distinction that God Himself has set about certain doctrines that are essential to salvation and others which are not, is not declaring the whole counsel of God, but declaring an artificially made doctrine with a denominational bias.

"I preach baptism. I preach it strongly and plainly, not only in the pulpit, but in THE SWORD OF THE LORD and in a book which has had many tens of thousands of copies widely spread. I preach the security of a believer. I preach the independence of a local church. But I am declaring the whole counsel of God when I put these in their proper place and do not put them on the same basis as the deity of Christ, His virgin birth and blood atonement, etc., and the bodily resurrection which is the divine proof of His deity.

"Dear brother, I write plainly and in the interest of real brotherhood. There can be no honest friendship and Christian brotherhood that is not based upon frankness and honesty in such matters. "In Jesus' name, yours, John R. Rice"

Christians, Let Us Keep the Issue Clear

There are a great many people who have set out to bring co-operation of saved and lost, believers and unbelievers, fundamentalists and modernists. They would ignore or disobey or pervert the clear Bible doctrine that we are not to yoke up with unbelievers. These include the group of so-called "new evangelicals." And that includes, by their own clearly published statements, the magazine, *Christianity Today*, the magazine, *Christian Life*, Fuller Theological Seminary, the Denver Theological Seminary of Conservative Baptists, and the Dr. Billy Graham organization and his friends including Wheaton College. Such people are for co-operation with modernists. They often call modernists Christians. They reverse the so-called "scholarship" of modernists. They often send Bible teachers to Switzerland to study under Karl Barth, the noted liberal and neo-orthodox man—for example, Dr. Dan Ful-

Home: Courtship, Marriage and Children. Those who send only 40 coupons will receive a copy of the book, *The Soul Winner's Fire*. And those who send 25 coupons will receive a copy of *Apples of Gold*, a beautiful book of 153 heart-warming Christian poems. Remember that the coupons which you have are the only record of your correct entries. It will be your responsibility to keep the coupons. In addition, note that coupons may not be exchanged with one another. The winning of a prize is on an individual and not a group basis. Also, duplicate coupons will not count as two separate coupons. When you receive duplicate coupons and prizes, please return them. Please limit all correspondence to only necessary items, and ALWAYS INCLUDE YOUR COMPLETE ADDRESS.

Answer to Puzzle No. 33

SEEK YE FIRST
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New Full-Time Professor at San Francisco Baptist Seminary

Rev. LaVern Schafer of Dallas, Texas, will join the resident faculty this fall of the San Francisco Conservative Baptist Theological Seminary. He will be assistant professor of English Bible and head of that department. Mr. Schafer has just completed the residence work for the Doctor of Theology degree at the Dallas Theological Seminary and at present is working on his doctoral thesis.

With the coming of Mr. Schafer, the San Francisco Baptist Seminary will have a resident faculty of seven men, in addition to four visiting Bible lecturers. His duties will also include representing the Seminary in churches of the West and being used for supply work in the various pulpits of the area.

ler, son of Dr. Charles E. Fuller, who has been there, I understand, the last year. They often quote favorably Elton Trueblood, Reinhold Neibuhr, Albert Schweitzer, and other liberals, as Dr. Graham regularly does. They say fundamental preachers and churches should not come out of modernistic denominations; they say Christians should go ahead and support modernistic schools and institutions and leaders. They say it is all right to have modernists sit on the platform and lead in prayer in united revival campaigns as is the regular practice of Dr. Billy Graham. They say it is all right to send the cards of inquirers and converts to these modernistic or liberal churches where their faith in the Word of God will be broken down.

It is not surprising then that these who call themselves "the new evangelicals" cloud the issue, and sometimes misrepresent the issue about the Bible doctrine of separation. I believe if these men, usually good men and saved men, would face squarely the Bible doctrine that it is a sin to yoke up with unbelievers, then Dr. Ocken-ga (who calls himself the founder of the new evangelical movement) would not have had at a Park Street Church anniversary the president of the American Unitarian Society to speak, nor the editor of the *Christian Science Monitor*, as he did. I believe that if men faced this squarely and took to heart the plain words of the Bible, Dr. Alan Redpath, pastor of Moody Church, would not have attended the Chicago Ministerial Association and praised, in print, the infidel, Dr. Nels Ferre.

If our Southern Baptist friends had strictly stood by the clear Bible doctrine not to be yoked up with unbelievers, then Southeastern Baptist Theological Seminary at Wake Forest, North Carolina, would not have had Dr. George Buttrick, infidel editor of the *Interpreter's Bible* commentary, as a speaker early this year, nor would the Southern Baptist Seminary have had Ferre, Buttrick, and George McCracken of Foss-dick's Riverside Church, New York, as lecturers.

Let my Baptist brethren understand me: I am for Bible baptism. My book on *Bible Baptism* has gone out in tens of thousands of copies around the world. I personally have baptized up into thousands of new converts, far more, I judge, than Dr. Dunklin has, who is such a strong Baptist. But I would rather see one soul kept out of Hell forever than to see ten thousand people baptized. And to put baptism on the same basis of importance with regeneration, or to put the doctrine of baptism on the same basis of importance as the deity and blood atonement of Christ is, in my judgment, an unscriptural emphasis which will do harm and not good. I am for fellowship with all born-again Christians who are loyal to Christ and the Bible, and who will not make division over lesser matters, and will strive together for "the faith of the gospel." And I am against Christian fellowship with anybody who is unconverted, anybody who is against Christ and the Bible.

Searching the Scriptures

John 1

When God Became Man

Clues Across

- 1 "but confessed, I am not _____ Christ"
- 3 "In the beginning was the _____"
- 6 "the law _____ given by Moses"
- 8 "the earth was without form and _____" Gen. 1
- 10 "which gendereth to bondage, which is _____" Gal. 4
- 13 "set him on his own beast, and brought him to an _____" Luke 10
- 14 "And have _____ the good word of God" Heb. 6
- 16 "without him was not any thing _____ that was made"
- 18 "not of blood, nor of the will of the _____, nor of the will of man"
- 20 "We have found the _____, which is, being interpreted, the Christ"
- 22 initials of two sons and their father, who was the great king of Israel (II Samuel 13:1)
- 24 "Behold the Lamb of God, which taketh away the _____ of the world"
- 25 a powerful explosive
- 26 "_____, (which is to say, being interpreted, Master)"
- 28 "falling into a _____, but having his eyes open" Num. 24:4
- 30 sicknesses
- 31 initials of wife and son of Boaz (Ruth 4:13, 17)
- 33 "Behold _____ Israelite indeed, in whom is no guile!"
- 35 initials of (Gen. 2:8; 3:20; 4:1) garden where Adam lived his wife his first son
- 36 "He came unto his own, _____ his own received him not"
- 38, 52 "And the Word was made flesh, and _____ us, (and we beheld his glory)"
- 40 initials of Jonathan's best friend, and his brother (I Sam. 20:42; II Sam. 4:8)
- 41 "for ye tithe mint and _____ and all manner of herbs, and pass over judgment" Luke 11
- 43 people who live in Turkey
- 45 "when the king came in to see the _____, he saw there a man" Matt. 22
- 47 small town which defeated Israel (Josh. 7)
- 48 Hebrew word for God (cf. Gen. 28:19; 35:7)
- 49 "to them gave _____ power to become the sons of God"
- 50 "Jesus saith unto them, Come and _____" John 21:12
- 51 "No man hath seen God at any _____"

Clues Down

- 1 "Then Jesus turned and saw _____ following"
- 2 "that no man is justified by the law in the sight of God, it is _____" Gal. 3
- 3 "and do count them but dung, that I may _____ Christ" Phil. 3
- 4 initials of father and son of Jesse (Ruth 4:17)
- 5 fruit of the palm tree
- 6 "In him _____ life; and the life was the light of men"
- 7 "thou _____ the Son of God."
- 9 "whosoever shall give to drink unto one of these little _____ a cup of cold water" Matt. 10:42
- 11 used for heating
- 12 meaning "a witness" (Josh. 22:34)
- 15 "I thank Christ Jesus our Lord, who hath _____ me" I Tim. 1
- 17 one of Solomon's servants whose children returned to Jerusalem after the captivity (Ezra 2:57)
- 18 native of Finland
- 19 "whose shoe's _____ I am not worthy to unloose"
- 21 "there _____ one among you, whom ye know not"
- 22 "no man is _____ to pluck them out of my Father's hand" John 10
- 23 "the two _____ heard him speak, and they followed Jesus"
- 24 "Make _____ the way of the Lord, as said the prophet Esaias"
- 27 little city which defeated Israel because of sin (Josh. 7)
- 29 initials of two great world capitals where Paul preached (Acts 28:16; 17:15)
- 32 "Upon whom thou shalt see the Spirit descending, and remaining _____ him"
- 34 "Ye blind guides, which _____ at a gnat, and swallow a camel" Matt. 23
- 37 "your old men shall _____ dreams" Acts 2
- 39 initials of two towns town Jacob renamed Beth-el (Gen. 28:19)
- 42 "dwelt among _____, (and we beheld his glory)"
- 44 "thou art the _____ of Israel"
- 46 "they see Jesus walking on the _____" (John 6:19)
- 50 "Woman, what have I to _____ with thee?" John 2:4

Free!

for correct, prompt answers to
Puzzle Number 36

Why Preach Against Sin?

By Dr. John R. Rice



Here is a tremendous message showing why every preacher in the world who seeks to be faithful to his holy calling must "cry aloud" and "spare not" in thundering out boldly against the sins of the day. However, this is not just a sermon for preachers and other full-time Christian workers; every layman and laywoman ought to carefully read the pages of this pertinent pamphlet since it actually develops the theme, "Why be against sin?"

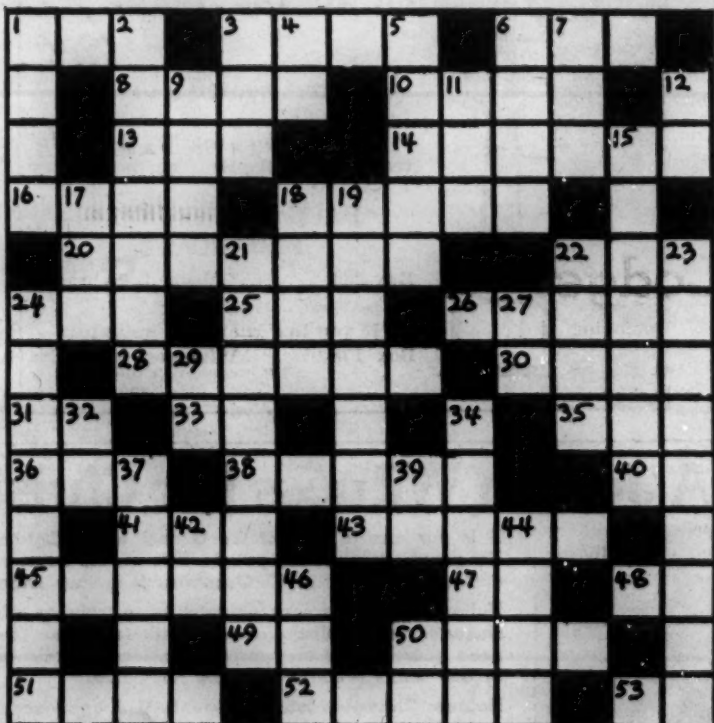
Dr. Rice marshals his arguments for preaching against sin under the following main headings: (1) Every Preacher Should PREACH Against Sin Because He Must BE Against Sin; (2) Preachers Must Preach Against Sin or Leave Out Part of the Bible; (3) Every Preacher Must Preach Against Sin Because He Is Plainly Commanded to Do So; (4) Preachers Should Follow the Example of Bible Preachers in Denouncing Sin; (5) Preaching Against Sin Brings Revival and the Conversion of Sinners; and (6) Why Some Preachers Do Not Preach Against Sin. Be sure and get this booklet. You will certainly not be sorry you did!

THE RULES

1. Fill in the empty blanks according to the clues given. Answers must be complete and correct.
2. PRINT (not write) your name and address in the blank below the puzzle. (Please include country in foreign addresses.) This coupon will serve as your address label for the envelope containing your prize. Mail to: PUZZLE EDITOR, THE SWORD OF THE LORD, Wheaton, Illinois. If you do not wish to cut up your copy of the paper, you may print on a separate sheet of paper your name and address and the answers according to the clue numbers given. If you print your answers on a separate sheet of paper, please put them in the same form as the puzzle rather than in columns. This makes them much easier to check and also reduces the possibility of mistakes. Entries will not be returned.
3. In order for you to receive this week's prize booklet, *Why Preach Against Sin*, your entry must be postmarked by midnight, September 12, 1960. If your paper arrives after the deadline date, please place the date of arrival on your puzzle entry. The answer to Puzzle Number 36 will appear in the September 23 issue of THE SWORD OF THE LORD.
4. Each person having a correct entry will receive a coupon along with the weekly prize. Save these coupons! They are important! At the end of the year (1960) those who send us 48 coupons will receive a copy of the popular book,

Deadline: September 12, 1960

Puzzle No. 36



Mail to: Puzzle Editor, SWORD OF THE LORD, Wheaton, Illinois
PRINT CLEARLY

Name _____
Address _____
City _____ Zone _____ State _____
(Cut along dotted lines)

The Saviour Knocking at the Door

(Continued from page 1)

for me and pleaded with me in His spiritual power that I turn from my sins and open the door of my heart and let Him come in.

There is joy tonight in my soul as I remember that into the open heart Jesus Christ came thirty-odd years ago. Through these years He has been the joy and the strength and the guiding principle and personality of my life, and tonight as I begin to speak to you, I offer to Him the gratitude of my heart that He did seek me and find me and enable me to open the door of my heart, and that through all these years He has been the source of my life, the joy of my heart, and the strength of my days. And tonight my testimony to you, my friend, is that you would let Him come into your heart.

Who It Is That Knocks

I want you to think of the meaning of this revelation. The most distinguished person in all history, the One who has a name above all names, higher than kings, greater than emperors, mightier than the generals who have commanded armies and won victories, greater than presidents, even all the presidents of all the republics of the world combined, Jesus Christ who made you and who keeps you tonight says that He stands at the door of the heart.

I shall hold in memory while life lasts and tell my children of the distinguished honor I had a few months ago of an interview with our great present President, as together we talked about the kingdom and its affairs and I asked him to do something for Jesus Christ and he did it. I had a letter today from my friend, the governor of my state, whom I have the pleasure of calling not "Governor" Neff, but "Pat" Neff. Any of us will recognize with honor

these companionships with the great.

But tonight far above a visit with the President and friendship with a governor, is a visit of Jesus Christ as He stands at the door of your heart and mine seeking to come in. Notice what He says, "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." He not only knocks at the door of the heart, but He speaks and calls and pleads and urges.

There are many ways, my friends, in which Jesus Christ speaks and knocks at the door of the human heart.

Jesus Knocks by Providences

He knocks by His providences. There are many calls made by the providence of God. It may be with adversity that He knocks. It may be that in prosperity He calls for your life. It may be in some sickness or some narrow escape from death that He calls on you to be a Christian. It may be that in death, when loving friends hang the crepe on the door of your house and some loved one is carried out to the cemetery, that God is calling on you to be a Christian and give your life to Jesus Christ.

I was holding a meeting in West Texas, in a little court house upper room which would not hold more than seventy-five people. I had been out the week before with the cowboys in their work. God gave me a hold on them, and through the lasso so skillfully handled I had gotten a hold of their hearts; and the next week they came to hear me in my business.

One evening a young man walked in after I began, came in with hat on his head and his pants legs in his boots. He walked down the aisle and sat at the back of the house. He made a deep impression on me. I preached for his soul. As the service was dismissed he came out and as he passed by me I caught him and began to speak to him about his soul. Wild as a deer, he jerked loose and went and got on his horse and left town.

The next day he was running his horse and the horse fell on him and broke his right arm; and as the doctor was putting the splints on his arm he said, "Doctor, I want you to fix me up so I can go back and hear that preacher tonight. That preacher held that right arm and asked me to be a Christian, and today when I lay under that horse I promised God that if He would let me live I would give that preacher my hand and give God my heart." He did not come that night. He was too sick. Next night he came and the first one to come down the aisle when the invitation was given was this young man. He said, "I cannot give you my right hand, but my left; and I give God my heart." It was not the sermon but God's providence that brought him to God.

I was in a Texas town in a meeting and one morning a German and his family came to join the church. The pastor asked him to tell his experience. He was a merchant in the town. He said: "Yesterday I closed my store early and went for a ride with my family. We were crossing the railroad track and a flying engine struck the back of our car. We went home and got out, all frightened. There was just one member of our family, little Mary, a member of your church, who was not frightened. We talked about it and Mary said, 'Daddy, if we had been one second later in crossing that track, all the family would have been in Hell now but me.'"

That strong German man said: "As soon as Mary said that, I called them all to prayer and asked Mary to lead us in prayer, that the next time we had an accident like that all of us might be ready to go to Heaven; and we came to join Mary in our route to Heaven and to Him."

It was God speaking to him in His providences.

I wonder tonight if I am not speaking to somebody who by death or accident or providence of some kind has heard the voice of God calling to your soul and

bidding you to give your life to Jesus Christ.

I stood with my friend by the side of the grave of his little boy, as the body was being lowered. Though a skeptic he pulled me by the coat and said, "That is God's call for me to be a Christian."

Oh, my friend, tonight is Jesus Christ not calling you by some of His providences or some of His mercies, or some of the sadnesses that have come to your heart? "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."

Calls Through His People

He not only calls through His providences, but through His people as well. I will tell you one of the chief values of the Christian life today in mother, or father, or child, or preacher is the value that it has in the testimony to call people to the Lord Jesus Christ. Your life and mine is the embodiment of God's speaking at the door of the heart of the unsaved. Is He not calling you tonight, my friend, through your mother or through your child or through your wife? Is He not by somebody's good life calling you?

I passed up from the little town where I was pastor to the parsonage one day. There sat a big traveling man on the church steps. He said, "Are you going to open the doors of your church tomorrow?"

I said, "I am. Why, do you want to join?"

He said, "Yes, I do."

I said, "Tell me about it." Dr. Truett had just been there in a meeting. That man had heard him unmoved. I wondered what it was that brought him to Jesus Christ. He said:

"I have traveled from Maine to California. I have heard all the great preachers and none of them have moved me. Eight years ago there came into my home a little preacher in the form of my wife. For these years I have watched her. She has been true to God and faithful to Jesus Christ. I have watched when poverty was on every hand. I watched when the salary was high; and how patient and loving and tender she was then! I have watched her on prayer meeting nights and on Sunday nights; and all these years she has been true to Jesus Christ."

"And last night as I retired and she got down by the side of the bed and prayed, I got to thinking of the difference between her life and mine. And as I lay there I thought of my life as a little mole hill of nothing and her life as a great mountain for God and righteousness; and I got up out of bed and for the first time in eight years I asked her to pray for my soul. And last night by the bedside I was led to Jesus Christ, not by Dwight L. Moody whom I have heard, not by George Truett whom I have heard preach, but I was led to Christ by the consecrated life of my wife."

That little wife was God's call to that man to be a Christian.

How many of you can hear God's call to you through your mother or your father or your wife or somebody? God help you tonight to hear God as He calls through the lives of these loved ones. Oh, my friends, the awful responsibility of life. I wonder how many of you tonight are a true and faithful witness for Jesus Christ. How many parents in this audience whose life is a block and a bar to the life of your children. Oh, I had rather die now and never see my children again than to be a stumblingblock in their life in keeping them from coming to Jesus Christ.

Tonight God is calling the unsaved through the lives of His people. What are you going to do with your life? Oh, my friends, do you tonight hear the call of the Lord Jesus Christ?

I remember when I was a lad of ten or eleven years of age. We were living in a log house in West Texas. Antelope and buffalo and deer, and now and then a wild Indian, were seen in that wild country. One afternoon I was in the front yard playing. There was just one door and one window in that house. My mother sat at that window. I can see her now. She put her face out of that window and called (I can hear her now): "Son, I want to see you."

I went in and sat at her feet on

a stool. I sat there with my hands in her lap. She sat there with her old cottonade apron on and was wiping her eyes. And for the first time she told me the story, the sweetest story angels ever heard, of Christ Jesus, how He was born of the Virgin Mary and lived and died and rose again, and there for the first time I got a conviction of sin, and afterwards in that Merkel meeting when I was converted it was a result of that story. Oh, I bless God that He called me through the life of my mother!

God help you tonight, my friends, to hear the call of God through some child of His and turn not your soul away from that call.

Calls by the Holy Spirit

Not only does He call in these ways, but He calls, irresistibly calls, with His divine Spirit. Oh, I want you to hear me now. The divine Spirit is an embodiment of Jesus Christ knocking at the door of your heart. I remember the first impression that the Spirit of God made on my heart that afternoon as my mother talked to me. I could not get away from it. The Spirit of God knocks. It was the voice of the divine Spirit calling me to be a Christian. In that sermon last night or the sermon of the night before or in that sermon that you heard before this meeting started, God's Spirit was calling you to give your life to Jesus Christ. In high Heaven's name, my friends, do not turn away the Spirit of God as He calls.

Jesus is calling. I want you to hear not only the call of God's people, the call of providence, the call of the Spirit, but I want you to hear the call of God's Christ. He, who with bleeding brow and bleeding hands hung on Calvary's tree—He is God's call for you to be a Christian. Hear that call and open your heart and let the Saviour come in.

What Is Salvation

It is not joining the church. It is not being baptized. It is not taking the Lord's Supper. It is not subscribing to the preacher's salary and to missions. It is not being honest and paying your debts. Salvation is Jesus Christ inside of the repenting, believing heart. Oh, my friends, if you have Him in your heart, you have all the salvation you need through Jesus Christ. Won't you hear His call? Won't you heed His call?

I shall never forget a service I held in an army hospital. There were many hundreds of wounded soldiers in the hospital. They said that nearly one thousand were there to hear me preach. They came with the bandages about their heads and their hands and their bodies. There was a man with only one arm, another man with an arm gone, one with both legs and both arms gone, one with one arm and one leg gone. I will never forget how that man without an arm gave his heart to Christ and confessed Him by giving me one foot. I will never forget how that one with only the trunk of his body left gave his heart to Jesus Christ as I spoke to him he said, "Out yonder in that awful battle of Argonne For-

est, where I lost my arms and legs, I, in answer to my mother's prayer, saw the cross calling me to her Saviour, and from that hour I have wanted somebody to tell me how to come to Jesus Christ." Salvation is Christ in the heart. God help you to trust Jesus Christ as your personal Saviour.

I wonder how many of you have heard that call and heeded that call and let the Saviour into your soul.

(From the book, **PREPARE TO MEET THY GOD**, copyrighted by Sunday School Board of the Southern Baptist Convention. Used by permission, gratefully acknowledged.)

My Decision for Christ

Can you honestly sign the statement here given?

If you here and now honestly receive Christ as your own Saviour in penitent faith, in your own heart, then sign the following statement. Then please copy it in a letter and send it to the editor. I will gladly send you a letter of counsel and will rejoice in your great decision for Christ. Do it today.

Evangelist John R. Rice
Editor, **SWORD OF THE LORD**
Box 420, Wheaton, Illinois

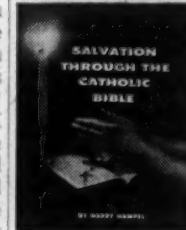
Dear Brother Rice:

I have read the sermon, "The Saviour Knocking at the Door," by the late Dr. L. R. Scarborough, now in Heaven. I acknowledge that until this time I am a poor lost sinner. But Christ is knocking at my heart's door. I will resist Him no longer. Here and now I surrender to Christ, I trust Him to save me, I give Him my heart. With all my heart I turn from my sin to love, trust and serve Jesus Christ, depending upon Him to forgive all my sins and save my soul just now. By God's grace I will set out to serve Him the rest of my life.

Signed _____

Address _____

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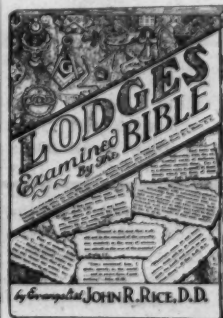
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The Tragedy of the Empty Seat

(Continued from page 8)

when he had so said, he shewed unto them his hands and his side. Then were the disciples glad, when they saw the Lord." The second blessing Thomas missed, causing him not to be one of the elated disciples, was the proof of the resurrection. Dear friend, when you lay out on God, when you do not come to God's house, when you do not come and fill the pew and be here like you ought to be, you miss the proof of the resurrection.

The person who is not faithful to God's house is a person who is not winning souls to Jesus Christ. I have never in my life seen one person who was a soul winner without being faithful to the house of God. There might be some, but I have never seen a soul winner who was consistently winning souls yet who was laying out of church. When you miss coming to the house of God, you miss seeing souls saved. When you miss coming to the house of God, you miss hearing testimonies as to what Jesus can do with vile, wretched people. You miss the testimonies of the members of this church who have witnessed on the streets and in the jails. It makes me wonder if folks really are concerned as to what does happen on the streets and in the jails when they haven't enough fortitude in them, enough spirituality, enough enthusiasm, enough conviction to come to the house of God, join in the service, see the proof of the resurrection, sing the songs of Zion declaring that Jesus Christ is risen, and worship Him in spirit and in truth. When you lay out of the house of God and fail to fill the pew, you are one who is missing the proof of the resurrection.

3. Thomas Missed the Great Commission

The third thing that Thomas missed was the commission to go out in service for the Lord Jesus Christ. Notice John 20:21, 22: "Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost." The Bible says, "Receive ye the Holy Ghost." I believe they received the Holy Spirit. That's what the Bible says: "Receive ye." "Admit" is what it says in the Amplified New Testament. "Admit the Holy Spirit into your hearts." But Thomas was not there!

The Lord Jesus Christ also gave the commission to go out and remit sins where sins were to be remitted and to retain sins where they were to be retained. They had to have power—a discerning power of the Holy Spirit—to know how to remit and how to retain.

You say, "What does it mean when it says here in this 23rd verse, 'Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained'?"

Here is what it means: When you receive the power of the Holy Spirit, when the fullness of the Spirit of God is in your soul, you take the Bible and go into a home to talk to a fellow about salvation, showing him that the Bible says, "All have sinned, and come short of the glory of God" (Rom. 3:23), "He that hath not the Son of God hath not life" (1 John 5:12), "Ye must be born again" (John 3:7), "Except ye repent, ye shall all likewise perish" (Luke 13:3), "Without faith it is impossible to please him" (Heb. 11:6), and "Whosoever shall call upon the name of the Lord shall be saved" (Rom. 10:13). You show him the plan of salvation and then say, "Would you, dear friend, be willing to get on your knees with me and pray, asking God to save your soul? Would you pray with all the sincerity of your soul, 'O God, be merciful unto me a sinner, and save me for Jesus' sake'?" Then you hear that prayer coming from that timid, convicted, condemned soul. You see the tears as they roll down his cheeks and off the end of his nose and a little puddle of water forms on the floor.

You get up off your knees and question, "Now then, have you trusted Jesus Christ as your Saviour?"

He replies, "Yes, sir, I sure have!"

"Do you believe that Jesus Christ has come into your heart?"

"Yes, sir, I sure do."

Because of the fact that we have the power of God in our soul, we have the authority, the inspired Word of God tells us, that "Whose soever sins we remit, they are remitted." In other words, we have the right to say to them, "Your sins have been cast away. According to the Word of God, you have been made whole. You have done what God told you to do. You have put your trust in Jesus Christ. You have accepted Him as your Saviour, and so I say to you on the authority of the Word of God that you are a child of God."

Thomas at first missed the commission of being sent out in service for Jesus Christ and winning souls for the glory of God because he was not there. I know of no greater honor or greater joy. The greatest thing in all of this world is to get some poor, lost, miserable sinner on his knees before God, seeing that person put his trust in Jesus Christ, accepting Him as his Saviour. This is so because we have been faithful to the house of God and have received a commission.

The tragedy of the empty seat is that those who aren't faithful to God's house will not be soul winners. Those who are not faithful Sunday morning, Sunday night, Wednesday night, and to the visitation program, never win souls. They might have all the qualifications otherwise, but if they are not faithful to God's church, they should not be allowed to teach or have any place of spiritual leadership. They miss the blessing because they want to reserve the right to go out of town every other Sunday to see Uncle Tom and Aunt Lizzie. They want to reserve the right to lay out of church. Brother, we have no rights to reserve when we come to Jesus Christ and accept Him as our Saviour! These are the things that Thomas missed.

III. Tell the Good Things About the Service

Now notice, going down to the 25th verse, "The other disciples therefore said unto him, We have seen the Lord...." Remember, Thomas wasn't there until eight days later.

Let us imagine that the other disciples said to him, "Boy, you should have been here last night. We thought Jesus never was going to stop preaching. I tell you, you should have seen old Mary Magdalene. She had on the screwiest, craziest looking Easter bonnet I've ever seen in all of my life. You should have been here last Sunday, Thomas. If you had been here last Sunday, boy, I tell you, you'd have seen a knock-down, drag-out between two old sisters in the church who were angry with each other. Boy, you really missed out on the gossip by not being here last Sunday."

No, that is not what they said. They said, "We have seen the Lord!" When you go to God's house on Sunday morning and old "Doubting Thomas" and old "Holy Oncer" is not there and old "Sunday-Go-to-Meetin' Christian" hasn't showed up—when you phone him on the telephone or go over to his house, say, "Boy, you should have been there! That preacher preached hell-fire and brimstone, souls walked the aisle trusting Jesus as their Saviour. The power of God fell and, brother, we almost got raptured!"

Notice that old Thomas showed up the following week. They said, "We have seen the Lord!" Thomas said, "Well, I don't believe it; I doubt it." But he showed up! You mark it down, if some of you long-tongues, gossipers, busybodies, and long-noses would get that sin out of your lives, stop finding fault with everything that goes on, get right with God and rejoice over souls being saved, you would see this church filled up for the glory of God. The disciples told Thomas about the service, saying, "We have seen the Lord!" Instead of gossiping about everything that was wrong, they praised God!

IV. The Encounter of Unbelief

My last point is this: the encounter of unbelief. In John 20:25 Thomas said, "Except I shall see in his hands the print of the nails, and put my fingers into the print of the nails, and thrust my hand into his side, I will not believe." He said, "I refuse to believe unless I see it."

The Lord Jesus Christ said, "An evil and adulterous generation seeketh after a sign" (Matt. 12:39). Dear friends, you hear me, doubt begins in the life of a Christian when he lays out of church, thereby turning his back on God. That is where it begins. Notice John 20:27 where Jesus said to Thomas, "Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless, but believing."

The Bible says in Hebrews 10:25, "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching."

"Not forsaking the assembling of ourselves together, as the manner of some is." Why? Because the nearer we get to the end, the more we need to be in fellowship with each other and in fellowship with God. The very person who lays out on God is the very person who needs to be in church the most.

I preached a hard sermon this morning. (That's putting it mildly!) I dare say if there were one person, there were fifty who walked out of this building saying, "I wish old So-and-So had been here this morning and heard that message. I wish my mother had been here. I wish my father had been here." Of course, some that were here needed it, but the very ones who needed it most

were not here.

Dear friend, when you lay out on God, when there becomes an empty pew or an empty seat in the church because of your unfaithfulness in fellowship with God, you mark it down, right then and there is where dust begins to collect on your Bible. As long as you are faithful to this church, as long as you will come on Sunday morning, Sunday night, and Wednesday night to listen to me preach, brother, I guarantee that you will have a lot greater opportunity of keeping your nose in the Book, of staying on your knees, of staying right with God, than you will by staying home on Sunday night and watching "Maverick" and by staying home on Wednesday night to watch your favorite TV program!

Check into the life of the person who slips into sin and you will invariably find that that person began staying out of the house of God. Let that be a warning to young Christians! Stay in church. Come every time you get an opportunity and make that every time the church doors open. Thomas found out that church blessings are not procurable at home. He sadly discovered that you cannot get at home what you get at the house of God. He learned that you cannot get in a rowboat, on Sunday watching bass bite on a hook, what you can get in the house of God. He found out that it is absolutely, utterly impossible to listen to preaching over the radio, I don't care how good the preacher is—whether it is W. A. Criswell, M. R. DeHaan, or John R. Rice—and get out of it what you can get out of a good spiritual service in a church that is on fire for God! Be faithful to God's house!

Blessed Are They Who Believe Without Seeing

John 20:28 tells us that Thomas

believed when he saw the Lord, for he said, "My Lord and my God." He believed because he saw, but Jesus added in the next verse, "...blessed are they that have not seen, and yet have believed." Some people seem to think they have to be hit over the head with a ton of bricks in order for them to be saved. Yet Jesus teaches us that all a person has to do to be saved is believe in Him as their Lord and their God.

We cannot see Jesus in the flesh or feel Him in the flesh, but we can and must believe in Him to be saved. Salvation is a matter of faith, "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast" (Eph. 2:8, 9).

My dear friend, have you been saved? Do you have everlasting life? Have you believed without seeing Him? If you have not, here is what you must do.

First, admit that you are a sinner. Romans 3:23 declares, "For all have sinned, and come short of the glory of God."

Second, admit that only Jesus can save you. In John 14:6 Jesus said, "I am the way, the truth, and the life: no man cometh unto the Father, but by me."

Third, accept Him right now as your Saviour. Romans 10:9, 10, 13, promises, "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation... For whosoever shall call upon the name of the Lord shall be saved."

Will you ask Christ to save you? Right now pray this prayer, "O God, be merciful unto me a sinner, and save me for Jesus' sake. Amen."

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Too Late!
"Boast not thyself of tomorrow; for thou knowest not what a day may bring forth" (Prov. 27:1).

One Month Too Late
At a prayer meeting in a country neighborhood in western Washington, a young man appeared to be much convicted. An earnest worker in the meeting went to him and lovingly pleaded with him to seek the Lord. He hesitated, but finally said, "No, I will attend to that matter when I am through hauling logs; I have one month to work yet." Four weeks from that day he and a young friend went bathing in Lake Lacoma. He was using profane language while undressing. Plunging into the lake he swam into deep, cold water, was taken with a cramp, screamed wildly for help, then sank to the bottom. HE was one month too late.

One Hour Too Late
A young lady in New York attended a revival meeting with her parents. A Christian aunt became greatly burdened and distressed for the young lady who was unconverted. At last she went to her and earnestly pleaded with her to come to the Lord at once; but she refused. At the close of the meeting they started home. A few rods from the church the team became frightened, and overturned the sleigh. The young lady was thrown violently against a telephone pole, and instantly killed. SHE was one hour too late.

"Today if ye will hear his voice, harden not your hearts."
"Repent ye, and believe the Gospel" (Mark 1:15).
"Behold NOW is the day of salvation."

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